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THE

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In this number of the RECORD we present to our readers an unusually interesting group of articles. Dr. Howe of Norwich with his customary vision of the critical point in a large discussion, gives an illuminating treatment of a point often forgotten in our day, namely, that what by many is spoken of as a merely transitory phase of man's thought of his relation to God, and a phase that was colored by the inherited "legalism" of the Apostle Paul's temper, is something that in every age touches a fundamental question in the heart of men—their relation to a thoroughgoing conception of justice. It is a curious commentary on ethical pragmatic attitudes, that in ages when justice was a thing seldom secured by the people in their relations to their rulers, and when "favor" was the decisive thing in determining the hopes and prospects of men that justice was conceived to be a boon ardently craved. The standard of an absolute and rigid right and wrong was thought to be all that a man could ask, more than he could hope. With the development of just laws there has come a shift of ideal. The idea of divine justice impartially administered has ceased, with many, to be winsome, and right and wrong have been interpreted in terms of kindness and merciful generosity. The modern man does not want what is "just," he wants what is "square" and the "square" is always more or less lopsided towards the man himself. The parable of the Prodigal Son has ceased to be an illustration of the merciful

arbitrariness of the divine grace; but is looked upon as descriptive of what the wrong-doer has a right to claim as his proper treatment. At a time when such ways of thinking are so widely prevalent, it is tonic to read such a sympathetic and searching appreciation of the struggle of the profoundly ethical state of mind which looks bravely at the reality of the self, and adoringly at the divine Justice, and does not blink the questions which such contemplation brings.

In his characteristically lucid way Dr. Barnes upholds the vitality and necessity of theology and at the same time shows that it can be drawn from life, rather than imposed upon it.

Those who love Kipling and those who don't will enjoy Mr. Hatch's interesting interpretation and criticism of that writer. He has touched with singular skill upon the weak point in the author's interpretation of life. The paper by Mr. Imes has something of biographical interest. It is the work of a graduate of Hartford Seminary five years ago, who went South to work with his own people, and now is at Tuskegee, where the special work he is undertaking promises to develop into significance of no small order. One notes that the author felt, in common with so many pastors, the restlessness that grows out of the challenge to the church which comes from so many quarters, and not least of all from the ministry itself. It is evident that under these circumstances he set himself to consider seriously just what the place of the church is in the social order, with the purpose of defining to himself the scope of his life work. His method of investigation, and the sane and steadying results he secures, are very interesting. The problem he set to himself is one that every minister must face, and his answer is not to be found by makeshift notions of ministerial life caught from the whirl of gyrating modern theories.

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It is an interesting phase in the use of terminology that the word "dogmatism," so long banned as an expression for both the intolerant and the intolerable, is beginning to come back into the family of honorable words. In his inaugural address

some eighteen years ago Prof. C. M. Mead, speaking on "Some Current Notions Concerning Dogmatic Theology," said "one might almost imagine that in the popular mind the apostolic injunction to 'beware of dogs' is conceived to be an abbreviated way of telling us to give a wide berth to dogmas, dogmatics, and dogmaticians." Yet at the meeting of the American Philosophical Association held in Cambridge last December, Professor Marvin of Rutgers College ventured to select as the word most suitable to characterize the Neo-Realism which he upheld its "dogmatism." Of course the word was defined in a careful way and with painstaking differentiation from the usage of the term in the older philosophy; but it is interesting to observe that the word is coming to its own in the realm of philosophy in order to indicate the assertion of something that can be known and cannot be evaporated into unreality by the "criticism" of epistemology. It is also noteworthy that educationalists are likewise venturing to use the word in relation to theories of education in college. Here it seems to be used in the somewhat analogous sense that there is a certain definite body of knowledge that both for purposes of discipline and for purposes of information it is worth while for all college students to concern themselves with. If philosophy and pedagogy can venture to use the word, and to use it in the sense that there is something which can really be known and taught, it would appear as if the time were approaching when Professor Mead's bit of humor would cease accurately to describe the popular temper, and it would be possible once more to appropriate a terminology which has much historic value, without danger of being decorated with a *cave canem*, or being obliged to assent to all of finality in thought which it at one time seemed necessary the "dogmatician" should adhere to.

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For, after all, the power of a man in the world is due to the solidity of his convictions. Solidity not in the frequent British sense of stolidity, but conviction with three dimensions to it, length, breadth, and height. It is a fine thing to have broad sympathies reaching out to all sorts of people. It is admirable to send one's thought out across the world to its farthest corner in the

search for truth. But until thought has reached upward and touched God it remains on one plane, it is on the surface only, and, however earnest or brilliant, it must remain essentially superficial. Thought about God is theology. Convictions about God are what gives real solidity to life. The most alarming thing about many phases of modern interpretations of life is that they try to treat it as if God were not to be reckoned with; to consider that life has compacted significance with God left out of it. This Jesus never did. He saw life whole and square and solid, just because he placed love to God in indissoluble association with love to neighbor; because he saw that peace and quietness on the part of man in his association with his fellows rested on the fact that the Heavenly Father cares for His children and for all His children. It is in this sense of the assurance that God is to be thought of, and to be reckoned with, in all firm conviction in respect to the whole field of human reality that there is room for the theological dogmatist in everyday life. It is not his place to demand intellectual assent to his "dogma" on the basis of the authority of councils. Nor is it his desire to supplant the richness and versatility of the life of the æsthetic and moral feelings by the palid monotony of a life lived on the flat plain of a juiceless intellectualism. But he will assert, and the everyday man is more and more asserting it, that life is not to be realized in its strength and richness, unless the intimacy and reality of God's relation to it is incorporated as one of its constant elements,—an element potent all through individual and social concerns.



## WHAT CAME OF PAUL'S VISIT TO ARABIA.

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This is an event that has given trouble to many readers. Why go away into Arabia when the world was clamant for the testimony of such a witness? Why go into all this shrouded secrecy for which he gives no reason? Why choose this far-away land as if to escape the present insistent responsibilities? These are questions we ask and fail in getting the answer.

St. Paul had just passed through the crisis of a soul's conversion; had just broken the sword of a persecutor and girded himself with the armor of knighthood and enlisted in the service of a greater than King Arthur. And here he seems flying from the duties which the new chivalry laid upon him. He went away into Arabia. Following his conversion we can easily believe he took up the full Christian tradition under the guidance of the great Teacher he found in Damascus. The gospels had not been written though their contents were the basis of Christian faith and experience. This scholarly and profoundest intellect of the first century was not ignorant of those traditions on which Christianity rested. It was the knowledge of them which made him a persecutor. He saw their trend as he knew their contents. He saw that there was a revolutionary force hidden in their content that would tear the conventional faith to shreds, if not forcibly withstood and exterminated, and so he sought to exterminate that force by exterminating its exponents. That sent him on the dangerous errand to the saints at Damascus. But that new force grappled with the young persecutor's conscience and turned him into the propagator of the faith he once sought to destroy.

But he now took up the Christian tradition for a new exhaustive study under the guidance of the great Christian teacher, Ananias. We can easily picture the scene,—the night-long vigils by the flickering taper as these two great souls pondered the great truth, the great history, the great teacher, and the wonderful

works culminating in the death and resurrection of their Lord. A great mass of unwrought material was in their hands, awaiting the constructive genius of the new age when the many things that were to be spoken, and the new light that was to break forth which should fulfill the assurance that the spirit would come and lead men into new undreamt-of-knowledge of truth. There were those who could bear witness to the earthly life of their Lord, preserve His teachings and the story of His deeds. But who could gather these and the far more significant facts of His death and resurrection and heavenly reign and find for them their great cosmical relationship; who could take this vast mass of raw material and erect it into a veritable gospel for the world? Certainly it had not yet been done. Fortunately there was one colossal brain and heart equal to the task under the guidance of the promised Spirit. It is said in our time with the purpose of disparaging historical and experimental Christianity that St. Paul is the author of the existent Christianity. And a sneer is only often a half truth. The Christian world has lately been taking alarm, and insisting on ignoring Apostolic Christianity and going back behind Paul and Peter and John to Christ Himself. We had much of this "back to Christ" talk a generation ago which is largely a spent force. We have found that we could not find in the four gospels the whole of Christianity; that they do not furnish us full interpretation for the transcendent facts of our Christian faith. They record the bare facts, but do not undertake the great task of interpreting them. Jesus Himself would not interpret them until they were enacted. He left that to the constructive genius of the great souls he gathered about Him, promising them that the Holy Spirit would lead them into the larger truth. And for this work the world's greatest intellect was destined to take the larger part. St. Paul was this predestined man. His calling was special; his vocation unique; his qualification adequate; his equipment colossal; his grasp of mind imperial; his mission unclassifiable. Yes, we do owe to him the mould into which our Christianity was to be cast. We have found it fitting the folds of our own nature and matching the experience into which we have come. With the full interpretation of Christianity which this man furnished us,

the record of which we find in his epistles, I cannot deal; but would treat of one or two of its initial truths.

St. Paul was confronted on the threshold of his career with this vast problem of how a man can be justified before God, and how the facts of Christianity furnished a basis for such justification. To solve this problem St. Paul went into Arabia, by which is meant the Sinaitic Peninsula, the resort of scholars before and since: the cradle of the Hebrew Commonwealth; the scene of the revelation of the Divine government as made known to, and through Moses, the greatest Olympian intellect of the early world. It was there that this mighty spirit for forty years pondered the great problem of the Divine Order. It was unquestionably with this great question that his colossal intellect wrestled, while he shepherded the flocks he led through their mountain passes, and where later God met him on the mountain of vision and showed him the Divine Order; the laws and principles by which the universe is governed, the record of which we have in the Pentateuch, and later amplified and applied in the Psalms and the Prophets. At the feet of this master of ethics St. Paul had sat for long, and of those writings he was in complete mastery. The teachings of Moses had gone into this young student's very life blood. He was steeped and saturated with the Mosaic teaching and the Mosaic conception of the divine government. And the first problem that confronted Paul as a follower of Jesus Christ was how to fit the new truth into the old. How the new gospel was to confront, and be harmonized, with the vast cosmical order which abated no jot or tittle of its austere demand. He took his stand at the heart of the divine order and asked the crucial question how the gospel of forgiveness could be adjusted to the Divine Government that passed by neither the sins of a man or of a world.

St. Paul's mind was a judicial mind. He was by nature and training a jurist. He was steeped in law. His thinking was forensic, and he must find for the new truth its adjustments to the moral government of God. From the very make of his intellect he could not be satisfied with less than a reasoned faith. It was impossible that a legal, lawyer-like intellect like St. Paul's could approach the subject from any other standpoint. He was

not emotional and would not trust the leading of untrained instincts. He must think through this tremendous problem of how a soul can be just with God. It was inevitable from the very make and build of his mind that he should do his thinking from the heart of the moral order. We cannot think of St. Paul saying, "Oh, I believe in the love and Fatherhood of God and a universal Brotherhood", and let it go at that. No one ever believed these with a firmer faith than he, but there were large questions behind them, and these he must deal with in a lawyer fashion. Did you ever know a great lawyer with a great awe and admiration for the majesty and binding force of law that did not raise these questions, and found the point of rest only when he found the solution.

We know well that there are twelve gates to the city of God, and men are coming up to that city by varying paths. It is not necessary for everyone to see the keys by which these gates are opened. The emotional man, the aesthetic mind, and the poetic temperament may need to seek the deeper reason for faith. But some of us are made up in a different fashion. The emotional may not appeal to us. The healing of our wounds must come from deeper sources. We must have a reasoned faith. We must know that there is no condemnation for a guilty soul. We must have a faith that can give account of itself before the moral system by which we are grasped. To some of us with a sinful record and sinful nature this is a terrible, a terrifying universe we have gotten into conflict with, and we want to know how we can find a justified man's peace and safety in it. There are strong minds of judicial temperament who want a man's right to stand before a broken law, and how they can get the right before an uncompromising and unyielding moral system. We want to know what is going to take care of a broken past, and blot it like a thick cloud so that we can fling down the challenge; "Who can lay anything to the charge of God's elect?" and have the antiphonal response,—“It is God that justifieth. “Who is he that condemneth?” It is Christ who died, yea who hath risen again, who is at the right hand of God who maketh intercession for us. There is a binding nexus between these two sets of facts, which preserves the dignity and binding force of the divine

order, while it extends grace and forgiveness to the offender. If this can be effected then we may be sent into deep enduring peace. Then we shall be out of the enemy's country and into the land of the eternal rest and peace. This is, I know, a lawyer's way of looking at things. And St. Paul was a lawyer to his finger tips. This is the way great scientists must look at things. Men steeped in the knowledge of law and the steadfast beat and rhythm of the laws of cause and effect, who see laws wrapping the world into their ample folds and girding the mountains with strength, and with strength holding worlds in their orbit, throwing their thick meridians on every inch of ground that men must walk; law with its strict requirements, its awful verdicts, its stern retributions, its condemnations and acquittals: men of this class are likely to take up Christianity for study from the very heart of the whole cosmic system, and ask as did St. Paul, "How can ground be made for a guilty man to find standing room under a system of law? How can a man take his stand before God except he can square himself with the moral order?" I know there are people who say, "The love of God settles everything for me." But it does not settle everything for a strictly judicial mind, and from the very make-up of this man did not settle everything for St. Paul and some others of us. You cannot think of St. Paul basing his faith on other than judicial foundations. He had been too completely a follower of Moses as he sets forth the moral government in its strictness, its pitiless inexorableness, to rest his faith in other than a satisfied law — a satisfied God. He could not bring himself to believe that God uttered his affirmations of law with one breath, and set aside those affirmations with the next breath unless something has happened. Some reconciling force has entered in between reconciliation and abrogation. He wanted the hand out of which he received the absolving decree to be a clean hand; a just hand that held the balances. He wanted to say, "I am a justified man." But no sanction law has been invaded, and no pillar of creation upholding the moral system has reeled and fallen. If he found peace, he wanted to find it at the foot of Sinai. He wanted to know that Jesus Christ's death and resurrection effected such results as gave a man standing and safe harborage, and

that he could find in Jesus that which effected the great reconciliation. He wanted to know that there is that in the redemption of Jesus Christ which lets down no safeguard of law, but establishes law and leaves the great order of God intact. This may not be accordant with modern thought, but this was St. Paul's thought.

Now this is the gist of his reasoning in the Epistle to the Romans. Beginning with the fact of the universal sinfulness of men, their consequent guilt and exposure to punishment, for which is provided the reconciling element through the death and resurrection of Jesus Christ, whom he terms the propitiation, which touches alike the ethical nature of God which in many ways we cannot define or understand, makes common ground on which offender and offended may stand, introducing in a forehanded way a relationship not our own, but may be appropriated by us as our own "faith," which sends the soul into peace and rest. We are not claiming that St. Paul or anyone else can explain all the questions we may ask about this reconciliatory element, but he can explain, and we can understand and receive by faith, what will send us into peace. He sees depths he cannot sound, and exclaims in reverent wonder and awe, "Oh the depth both of the wisdom and the knowledge of God, how unsearchable, how past finding out." But he can believe and trust where the mists overhang this vast mountain country whose higher peaks he cannot fully discern. But enough he sees to force him to his knees in reverent wonder and awe. St. Paul is not an expositor of an easily comprehended creed. No man speaks so often of the incomprehensible elements in our Christian beliefs. The riches of Christ are unsearchable. The love of God passeth knowledge. There are things for which the human knowledge is inadequate. He drops his pen to adore and wonder: where knowledge ends, faith preens her wings for flight. No man could be so intolerant of pocket creeds which we can con and master in a night.

There are branches of knowledge we can master. We can understand a poet's fancy. We can master a language and follow the reasoning of a philosopher. We can master an architect's problem. But some of us pause in sheer impotency before a mathematical equation that covers a page of our Encyclopedia

Britanica. We could follow Young and Newcomb as they demonstrate the movement of Orion and the Pleiades, of Arcturas and his Sons. The "Principia" of Newton we cannot master. Others can and we accept their demonstrations. You and I can climb the height of this great argument of St. Paul until we reach a point of rest, and where we are sent into a great peace. But to follow the atonement or the Trinity into the great folds of the heart of God, we cannot now. The angels desire to look into the great mystery, but we shall have to wait for the revelation of eternity for the complete knowledge. But we can see what St. Paul saw when bent to his knees in prayer and adoring love. Some creeds are so shallow and so superficial that they start no problems and wear no veils of mystery. They are powerless for training great souls into strength and power.

But St. Paul had not learned in Arabia all the lessons of the place. That great mountain country had other lessons to teach him. There was another great name associated with the Sinaitic Peninsula, one of the veritable Olympians of history. Many hundreds of years later another great soul had hied to the spot as if to commune with the same great Master: a mighty prophet of a later era who had stirred the Northern Kingdom with his ministry of fire. He had dealt with thunderbolts in the Jovian fashion and browbeaten the idolatrous priesthood of Baal into cowering silence. But his ministry seems to have collapsed and failed of permanent fruit, and under the lash of a woman's rage he had fled from the scenes of his labors. Leaving his servant at Beersheba he had lain down under the juniper tree to die, but was aroused by an angel's hand and fed, and started on his solitary way for the same scene of the Mosaic revelation and came to the mountain of Horeb. He, like many another man, had seen and heard nothing but law and the thunders of Sinai, and thought there was nothing at the heart of the moral law but wrath. He thought he had no mission but to fling fire upon the earth until it had burned up the World's Evil. But God met him there and taught him the lesson of Grace and Love. He bade him stand upon the mountain and had him watch the storm crash among the mountain crags. But God was not alone in the storm. And then fire with its consuming torch set the mountain ablaze.

But God was not alone in the fire, and then the still small voice — and God was in the voice and in the silence. God is in the thunder and in the fire, but he has his appealing voice of love. There are many minds that cannot stay to think through a logical system of law. Our minds are not all judicial. We have not all the judicial temperament, weighing and balancing arguments and searching out reasons and drawing logical sequences. There must be made approaches to the atonement, not only to the juristic mind, but for the little child and the soul that only knows the lore of love. And so there is for us all the still small voice of love. There must be highways to the city of God for tender feet, as well as for the man who wears the toothed sandals, for climbing the dizzy heights of logical reasoning. The little child can be borne across the sea in the sumptuous cabin of the great steamer without knowing the art of seamanship or the science of ship construction. And we are glad that we can obey the call of the voice of love and follow our Lord without knowing the seas of blood through which Jesus passed to make Salvation possible. The child heart of the world will find that provision has been made for him in the laws of right and truth, and the man who finds for himself a reasoned faith will find himself sitting at the same banquet of love. And so we find St. Paul the supreme expositor of the Gospel which appeals to a man's faith and a little child's trust. And so St. Paul brings back a gospel of truth and grace. The epistle to the Romans lies side by side with the epistle to the Corinthians and to the Ephesians, and we wonder where the supreme emphasis is laid. The gospel is purchased at great price and yet it is the outpouring of the love and grace of God. If he offers salvation from the heart of the moral order he offers eternal life to the soul that loves.

Many hundred years later the Master of these two mighty prophets comes and stands on the slopes of Hermon in transfigured glory, and there stand at His side these same great figures; Moses and Elijah, the prophet of law and the prophet of the still small voice, and speak of the nearing cross where the two ideas find their full expression in a gospel of truth and grace. And we cannot tell which shines brighter, law or love. And it was St. Paul beyond all others whose constructive



genius found the binding nexus. And so the sceptical sneer has much truth for its biting sarcasm when it declares that St. Paul formed the molds of the common and universal faith of Christendom in which the law of righteousness and truth and the law of love and grace are blended and shine with a splendor above the sun's brightness.

SAMUEL H. HOWE.

*Norwich, Conn.*

## RUDYARD KIPLING.\*

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In estimating Kipling, we must first classify him. It is not fair to speak of a turnip as though it were wrong in not being a star. It may be a very good turnip. Kipling is neither. He is somewhere between.

There is a difference between a sketcher and an artist, between a reporter and a creator. Kipling is neither artist nor creator. He is a good reporter, with the reporter's usual fault of knowing too much that "ain't so" and not enough that is *so*; and he is a clever sketcher of men and things as they appear to the outer, the "actualistic", eye. He is not an event, that is to say, but an occurrence.

The difference between sketcher and artist is:—a sketch "limneth exact each wrinkle of the brow, loseth no involution, cheek or chap, till, lo, in black and white, the senior lives" (*e. g.*, Mulvaney); whereas "your artist turns abrupt from these", and, "brooding on the inner spectrum, filtered through the eye, *his brain-deposit, bred of many a drop*," produces, "not these mere fragmentary studied facts which answer to the outward frame and flesh—not this nose, nor that eyebrow,—but lo, a spirit-birth conceived of flesh, truth rare and real, not transcripts, fact and false" (*e. g.*, Sam Weller). Dickens is artist; Kipling is sketcher.

So is Stevenson artist. He is creative. His pirates in "Treasure Island" are the simon-pure article, the real, real thing in pirates, pirates generic, imaginative, real. So is not Mulvaney. for Mulvaney is actual, not real; an individual, not a composite photograph; a "character" in the sense of being a "dialect", not a character in the artistic, generic sense of being a typical, universal personality. Kipling does not hold the mirror up to nature (to nature *au large*, that is to say), but only

to the actual incident, the passing occurrence. He is neither philosophic nor artistic. He is a reporter, a sketcher, the operator of a cinematograph.

If, therefore, one looks for anything large, anything real, anything "convincing", in Kipling, he will be constantly disappointed.

Professor Corson remarks that "only the man who supplies new feeling fresh from God quickens and regenerates the race, sets it on the King's highway from which it has wandered into byways,—not the man of unkindled soul, that supplies stark naked thought".

It can hardly be said of Kipling that he "supplies new feeling fresh from God", or that he is in any sense one to draw men by new ways to new heights, or by any ways to any heights. He is down in the common run and ruck of things, carrying and fetching in the fashion of the day, to please the day, and giving no hint that he sees and cares about, or wants us to see and care about, anything else. He is no St. Paul, bidding men look at the things which are not seen; he is the reverse of that. Like Walt Whitman, he is more a writer *of* the age than *for* the age, *representing* life in its incidentals, rather than *interpreting* it in its essentials; not leading and lifting up the age, but launching his boat on the opportune current and floating with it, flags flying, band playing. Hence, he is somewhat popular. As I said before, he is an occurrence, not an event.

But, this is to be said, he is an *unusual* occurrence.

1. In the first place, he is, in his class, a poet.

His "class" is decidedly "minor". In the great authors, the soul may rest nowhere save in the Infinite. "O, if we draw a circle premature, heedless of far gain, greedy for quick returns of profit, sure, bad is our bargain." In Kipling, the soul is never required to use its wings. He draws the "circle premature". He is decidedly "minor".

But the soul doesn't always feel like spreading its wings. Minor poets have their use. And if I had written "On the Road to Mandalay," I should request you to remove hat and wig, and dance on the table, to celebrate me, as a poet. You know how it goes: the swing of it, the spice of it, the sentiment

of it, its "transmutation of the rough-ends of speech" and of folk into coin of the realm. (I might say, in parenthesis, that this ballad, like much of Kipling's verse, is in the form of monologue. A monologue is a sort of subjective drama. It is from the point of view of the speaker. The object of *Barrack Room Ballads* is to exhibit "Tommy Atkins" in his various moods and tenses, Tommy Atkins being rather an "irregular" verb, needing to be specially conjugated. Kipling makes him conjugate himself, by putting him before us in monologue and letting him speak out his own subjectivity in his own way.) "On the Road to Mandalay" shows how Tommy conjugates the universal paradigm *Amo*. He is in London talking to a sympathetic listener, and he is sick for the East, and "them spicy garlic smells an' the sunshine and the palm-trees an' the tinkly temple bells!"—and sick, more than all, because—

"By the old Moulmein Pagoda, lookin' eastward to the sea,  
There's a Burma girl a-settin', an' I know she thinks o' me;  
For the wind is in the palm-trees, an' the temple bells they say,  
'Come you back, you British soldier; come you back to Mandalay!'  
Come you back to Mandalay, where the old Flotilla lay;  
Can't you hear their paddles chunkin' from Rangoon to Mandalay?  
O the road to Mandalay, where the flyin'-fishes play,  
An' the dawn comes up like thunder outer China 'cross the Bay!

"'Er petticoat was yaller an' 'er little cap was green,  
An' her name was Supi-yaw-lat—jes' the same as Theebaw's Queen,  
An' I seed her fust a-smokin' of a whackin' white cheroot,  
An' awastin' Christian kisses on an 'eathen idol's foot:  
Bloomin' idol made o' mud—wot they call the Great Gawd Budd—  
Plucky lot she cared for idols when I kissed 'er where she stud!  
On the road to Mandalay——"

Now, Kipling has written a whole bunch of ballads, ditties, jingles, banjo-pieces, breakdowns, and six or seven poems—possibly twenty. I haven't tried to count just how many. The exact number doesn't matter,—couldn't be agreed on anyway. He wrote "Fuzzy-Wuzzy", which is,—he wrote "Recessional", which probably isn't,—poetry. "Recessional" isn't poetry because it tries to be. It's a sort of Jingo hymn reminding one of that mirth-stirring stanza in the British national hymn which invokes God against Briton's enemies, to "confound their politics, frustrate their knavish tricks"—God being a Britisher, naturally.

(*C'est à rire!*) .In fact, whenever Kipling essays the rôle of monitor, seer, or saint, and attempts to ride Pegasus, he becomes a bit ridiculous. It's his cue to stick to Tommy Atkins. But "Fuzzy-Wuzzy", who "bruk a British square"—all hail to him both as a fighting man and as a poem, for in both capacities he takes toll of our admiration and induces in us "windy suspiration of forced breath" to the benefit of our blood.

I say to his praise, Kipling wrote "Fuzzy-Wuzzy". Don't you wish you could? Aren't you rather regretful that you couldn't have done it first? This poem also is a monologue. Tommy Atkins is speaking the thoughts of his sturdy heart about "the on'y thing that doesn't care a damn For the Regiment o' British Infantee," and those thoughts, to the credit of Tommy, are humorously, half-ironically, but sincerely appreciative:—

"We've fought with many men acrost the seas,  
 An' some of 'em was brave an' some was not:  
 The Paythan an' the Zulu an' Burmese;  
 But the Fuzzy was the finest o' the lot.  
 We never got a ha'porth's change of 'im:  
 'E squatted in the scrub an' 'ocked our 'orses,  
 'E cut our sentries up at Suakim,  
 An' 'e played the cat and banjo with our forces.  
 So 'ere's to you, Fuzzy-Wuzzy, at your 'ome in  
 the Soudan;  
 You're a poor benighted 'eathen but a first-class  
 fightin' man;  
 We gives you your certifikit, and if you want it  
 signed,  
 We'll come an' 'ave a romp with you whenever  
 you're inclined."

Several other numbers in *Barrack Room Ballads* are easily distinguishable as of like quality with these two. The bulk of the stuff is of course mere *persiflage*, nor do I think Kipling intended it for anything else. If he did, I am sorry. It is what we call "joshing"—joshing in ditty form—with perhaps a semi-serious purpose underneath. Only in such pieces as "Danny Deeever", "Oonts", "Gunga Din", "Tommy", do we come upon that which touches us where we live. Much of the rest of it does no more than tickle our funny bone, and not always that. Tommy Atkins, monologue-ing, is pretty sure to say something worth while, in self-revelation; when Kipling himself

speaks, in *propria persona*, the gods seem to be asleep. He is then more persifleur than poet, although he is always the master of jingling rhyme.

Turning to a later volume, *The Five Nations*, one feels that here Kipling may have had poetic ambitions. Here are several genuine "attempts":—"The Sea and the Hills", "The Bell Buoy", "Cruisers", "The Destroyers", "The Feet of the Young Men", "The Explorer", "The White Man's Burden",—and so on. What then shall we say to these? I have heard "The Sea and the Hills", "The Feet of the Young Men", "The Explorer", even "The White Man's Burden", quite enthusiastically praised. I heard Richard Burton, who ought to know poetry when he meets it, say of the "Bell Buoy" that it is masterly as a poetic interpretation of the heart of the sea.

Here again we have monologue, the "Bell Buoy" speaking, telling for himself his stern delight in his lot and in the task given to him to do:—

"They christened my brother of old—

And a saintly name he bears—

They gave him his place to hold

At the head of the beliry-stairs,

Where the minster-towers stand

And the breeding kestrels cry.

Would I change with my brother a league inland?

(*Shoal! 'Ware shoal!*) Not I!

"At the careless end of night

I thrill to the nearing screw,

I turn in the nearing light

And I call to the drowsy crew;

And the mud boils foul and blue

As the blind bow backs away.

Will they give me their thanks if they clear the banks?

(*Shoal! 'Ware shoal!*) Not I!"

"I dip and I surge and I swing

In the rip of the racing tide,

By the gates of doom I sing,

On the horns of death I ride,

A ship-length overside,

Between the course and the sand,

Fretted and bound I bide

Peril whereof I cry.

Would I change with my brother a league inland?

(*Shoal! 'Ware shoal!*) Not I!

Yes: it is poetry; it does speak what we have felt; it surely lifts us into a realization of the emotions which a strong and daring soul (represented by the Buoy) feels when stationed where danger bides to do a task calling for all he has of loyalty and strength.

"The Feet of the Young Men" is a lusty song, in which the Hunting Winds are loose, the Smokes of Spring go up to clear the brain, and the Red Gods call.

I fear that the last two stanzas of "The Sea and the Hills" are only "fillers", but at least the first two are wonderfully expressive:—

Who hath desired the Sea?—the sight of salt water unbounded—

The heave and the halt and the hurl and the crash of the comber  
wind-hounded?

The sleek-barreled swell before storm, grey, foamless, enormous, and  
growing—

Stark calm on the lap of the Line or the crazy-eyed hurricane  
blowing—

His Sea in no showing the same—his Sea and the same 'neath  
all showing—

His Sea as she slackens or thrills?

So and no otherwise—so and no otherwise hillmen desire their hills!

The interminable desire of the genuine pioneer to know what is hidden behind the Ranges, his exquisite joy of discovery despite the price he pays, and his pride in being the one to whom God's whisper came, in obedience to which he went and found the country God took care to hide till He judged His people ready, are revealed in "The Explorer". Reading this poem, one feels that he has emotional light ("Emotional light" is not "dry" light, but "iris" light) on the question sometimes propounded:—"What is the lure of the North Pole?" Yet, I think it is a significant commentary upon this poem, as well as upon the general quality of Kipling's poetry, that when a great Arctic explorer (Nansen, if I recollect) was asked what was the call to the heroic adventure of the North, it was not Kipling's "Explorer", but Browning's "Epilogue to Asolando", which he quoted in reply. Perhaps he did not know the "Explorer", but he did know the "Epilogue", nor can one well conceive an adventurer of the Nansen breed finding the "Explorer"

(even if he did know it) ample enough to measure the length and breadth, the depth and height, of his full-statured soul.

The four poems mentioned are, then, of undoubted poetic quality — foot-hills in the poetic landscape, even if not high peaks. But how about the remainder of the volume? Well, I blush to say it, but, personally, I can't find another "poem" there. "'Verse'?" O, yes, Kipling is a skillful verse-maker, and is most rhythmically taking when imitating in verse, say "Infantry columns of the earlier war," in "Boots": —

We're foot — slog — slog — sloggin' over Africa!  
 Foot — foot — foot — foot — sloggin' over Africa —  
 (Boots — boots — boots — boots, movin' up and down again!)  
 There's no discharge in the war!

Don't — don't — don't — don't — look at what's in front of you  
 (Boots — boots — boots — boots, movin' up and down again);  
 Men — men — men — men — go mad with watchin' 'em,  
 An' there's no discharge in the war!

We — can — stick — out — 'unger, thirst, an' weariness,  
 But — not — not — not — not the chronic sight of 'em —  
 Boots — boots — boots — boots, movin' up an' down again,  
 An' there's no discharge in the war!

I — 'ave — marched — six — weeks in 'Ell an' certify  
 It — is — not — fire — devils, dark, or anything  
 But boots — boots — boots — boots, movin' up an' down again,  
 An' there's no discharge in the war!

Of course, that is awfully good,— "awfully clever, don't you know?"—and you can actually hear the deadly slog — slog — slog — slog of the weary column marchin' in 'Ell. Yes; and right here, as I said before, is the best of Kipling, as a poet. He is a banjo-poet. He cannot suit his stubborn fingers to the lute, or smite the bloomin' lyre of 'Omer, or handle the diapason of the great organ. But he is certainly "ditty"-rambic to the queen's taste: 'and the tunes which mean so much to you alone, he can rip your very heart-strings out with those.' It would have been well, had he stuck to his Tommy Atkins, his banjo, his "captivating sing-song," his 'magic of catch and refrain,'—for then we shouldn't be obliged to try to forget and forgive him in his "White Man's Burden" and other banalities.



2. Secondly, Kipling is an *unusual* occurrence because he is such a capital *raconteur*.

A *raconteur* charms not so much by what he has to say, as by his manner of saying what he has to say. So Kipling. The charm of his tales is their visibility. I mean they catch your eye, rather than your heart, your intelligence, or your memory. They do in print what the Oriental *raconteur* does in person. They are mesmeric.

The proof of this is that they lose their charm the moment you stop reading. Many a time, I have picked up a volume of Kipling, and have plunged on and on through one of his tales, led by a magic will-o'-wisp, and saying to myself, "this is great,"—only to be awakened in the end (or soon after the end) by coming "bang" in the dark against the sharp edge of nothing. His tales vanish with the reading of them.

This, to be sure, may not be true of them all, nor may it be the experience of every one who reads them. But I know of two other people who have had a like experience in reading the Kipling tales, and last summer I inadvertently caught quite a Kiplingite trying his best to recall—"now what was that title? and what was the tale? I'll get the book, and find it."

That is to say, Kipling is a *raconteur*. He holds you with his glittering eye; so long as you look, you cannot choose but hear. Like the Indian jugglers, he makes you see trees growing up out of nothing, monkeys in the trees, Jack-o'-beanstalk climbing up and up and disappearing into the beyond. Then, all at once, the magic is done, the juggler is gone, you rub your eyes, feel a trifle foolish, and set to wondering, perhaps a bit resentfully, how under the sun he did it.

I shall not attempt any review or any grading of these tales. Speaking generally, they recall the famous little girl who had a little curl right in the middle of her "forrid"; for, when they are good they are very, very good, but when they are bad they are most certainly and indubitably *de trop*. Some of them afford the reader a great deal of pleasure combined with moderate potentials of information; some of them afford the reader a pleasure which, like the pleasure that dog "Be" afforded *Queed* by upsetting him in the street, is "negligible; I may say, non-

existent," while the information they contain is not worth the price of admission, let alone a reserved seat.

My personal impression is that in his prose, as in his verse, his earlier work is better than his later. I don't think Kipling has "ripened". I doubt if there was ever much in him to ripen. One reason why I am of this opinion is the objective fact in printer's ink and binder's cloth of *Stalky & Co.* A man who could perpetrate *Stalky & Co.* after years enough had passed beneath his feet to give him time to "think about it", and who could excuse the perpetration and think he could smooth the matter out by saying that the book is "mere boy! mere boy!"—well, the book strikes me as rather startlingly auto-revelational of the actual Kipling. Imagine Thackeray, Dickens, Scott, writing *Stalky & Co.*! But then,—they didn't know anything about writing, anyhow!

If the earlier writings of Kipling really are his best, we shall have to come to "Mulvaney" as his main character achievement. Kipling starts to write up Tommy Atkins, and his typical Tommy Atkins turns out to be an Irishman! "Orth'ris" and the third one (whose name I can seldom remember) are mere candle-snuffers to Mulvaney. There's just enough to them as jointed wooden images to hitch about after Mulvaney when he is on the stage, and to wait for him in the wings when he is off. Mulvaney himself comes perilously near being a real man; yet, query: Did Kipling make him? or, Is he the usual Irishman of general literature, invested with the uniform of Tommy Atkins, and doing stunts for Kipling? or, Isn't he just simply an individual Irishman, sketched from the actual occurrence,—wrinkle, involution, cheek, chap, wart, jag, to the life? I confess that to me he is the latter. In other words, I do not think he is Tommy Atkins, but I think he is *a* Tommy Atkins,—just a single individual of that genus, and an Irish individual, at that. Kipling started to "write up Tommy Atkins". Except in his ballads I think he has failed. In the Ballads,—the monologues,—we get much of what we feel to be the very spirit of the Tommy Atkins genus; but in *Soldiers Three*, we get nothing more than some very interesting tales of three individual "Tommies". In all his writings, that is to say, Kipling seems to me not to have produced a

single "character". He has used individuals, sometimes vividly sketched, sometimes mere smudges, and he uses the same individual or the same smudge over and over. He is not a creator. He does not use canvas and palette and brushes to create for us "a spirit-birth conceived of flesh". He holds a cinematograph up to the actual occurrence. He is not artistic, he is scientific. We may obtain bits of specific enlightenment from him, but nothing generic.

All the same, some of his stories are "great". Notice the quotation marks. "Great" does not mean great. It means what the average man means, when, finishing some tale of "Soldiers Three", he slaps his thigh and says, "Well, that is simply great!"

Of course, one who can write "great" stories is a gift of the gods. The average man needs to laugh. Kipling can tickle him. There's abundant humor, abundant farce, in Kipling. The average man needs to be removed from himself by as many parasangs of remoteness as magic can draw him. Kipling has the magic. That's why the average man is a partisan of Kipling; whv I couldn't get "Soldiers Three" from the library last week because the volume was worn out; why, a clever and fiery young Scot said to me when, replying to his question, I told him I hadn't made up my mind about Kipling, "You haven't! you haven't! I had my mind made up about Kipling years ago! Why, man, he's 'great'!" You see, Kipling does take the average man where he is at home, and then leads him (not exactly "afield"),—leads him into the engine rooms of tramps, and of their engineers, into the interior mechanisms of horses and other animals, into the mysterious insides of Hindu temples where Mulvaney does a side-splitting stunt, into the inner councils of those who rule and those who are ruled in India, into the psychologic shyness of the newborn locomotive .007 and the unsweetened ship *Dimbula*, into the specialized secrets of Gloucester fishermen and "foreloping" bridge-builders, into the gloomy pathos of failing earth-light in the case of a *modern* man to whom *the visible* is the only real, and once in a while, though not often and not far, into the mysterious regions where Terence finds his Dinah, and the Brushwood Boy the woman of his

dreams. Kipling has the magic thus to lead the average man away from himself. He is the Piper to whose notes the average man will dance, and when he pipes,

Great rats, small rats, lean rats, brawny rats,  
Brown rats, black rats, gray rats, tawny rats,  
Grave old plodders, gay young friskers,  
Fathers, mothers, uncles, cousins,  
Families by tens and dozens,  
Brothers, sisters, husbands, wives —  
Follow the Piper for their lives.

So, I say, Kipling is a gift of the gods, and, being that, his "arts, parts and points" need not be too ungraciously criticised, nor is it ungracious criticism to recognize that they who gave him are of the lesser gods.

I should like now to illustrate in detail some of Kipling's acknowledged excellences. He has a certain gift of utterance. Much of his charm is in his characteristic diction. He is a master of dialect, both the dialect of speech and of thought. In fact, as already suggested, the bulk of his writings presents the bizarrerie, the humor and caprice, the dialect, of human life. Within this circumference, he moves at liberty, and we follow him, often with delight. He has color and atmosphere. To an extent, he has the dramatic gift. Along with the limitations, the fascinating charm of the *raconteur*, is his. All this and more, I should like to exhibit and praise in detail, to show that the lesser gods who gave him failed not to equip him generously with artist talents, if not with genius.

But I must omit these details of praise, and pass to one final word of criticism, for I think it is far more important to criticise (*i. e.*, to form a just and level judgment of) Kipling, than to praise him. My final word, then, is this:—I wish Kipling was big; I wish he knew; I wish he was not so Kipling-esque; I wish he interpreted life, instead of merely presenting the dialects and sports of life. One may obtain a certain amount and kind of information from Kipling, but who can say that he ever obtained genuine wisdom from him? If he were less than he is, this would not matter. But he stands so eminent among the pigmy authors of the day that he is often mistaken for an interpreter, and the pity is that he is not.

He is supposed, for instance, to interpret India. But does he? Is one any wiser about India after "Kim" than before? Do all or any of the "Tales" give one anything more than a Kiplingesque acquaintance with certain incidental and accidental matters in India which interested Kipling? Can one know a substantive by exploitation of some of its minor accidentals? An author is like a photographic lens, in the respect that visual light passes through and is refracted by his personality so that the images brought to focus by him are always of things or ideas as his personality causes them to appear to be. The quality of the lens determines the quality of the image. Kipling is not rectilinear, not anastigmatic, not achromatic. That is, he is not an interpreter, but a Kiplingizer, often reporting the casual as if it had the importance of the causal, often exhibiting the incidental as if it amounted to the substantial, the visible as if there were no invisible.

This would not matter at all, I repeat, if he were less remarkable. But he is too remarkable not to be remarked, too powerful not to have great influence. One hears him quoted as though he were an interpreter. One hears him referred to even as religious. What "Kipling says" is by many supposed to "go". I know a lady who actually accepted his recent dictum about the "female of the species", actually thought the thing a delightful poem, actually learned it by heart. Wasn't it "Kipling"? It was. Well, then. But (pardon a sophomoricism) *timeo Danaos dona ferentes* — I think Kipling's wooden things needn't be taken into the city through the walls. Yet, many seem ready to breach the walls to admit into the city whatever is labeled "Kipling", and this is the reason that I wish there was better stuff inside some of the things thus labeled. Or, to return to the lens-figure, since Kipling is the lens which so many use, I wish he was as rectilinear, anastigmatic, achromatic, spherically corrected, as he is pictorial. "The human eye," says Tyndall, "is not achromatic. It suffers from chromatic aberration as well as from spherical aberration." So does the human mind. Well, then, what are writers for, but to give report and interpretation of the things that are, as they are, and not merely as they seem? And what is genuine realism in literature, but the true report and

image of things as they are, instead of as they appear when visualized through a non-aplanatic lens? The difference between great and "great" writers is that the former are chromatically and spherically corrected, while the latter are not. The great writers are therefore the true realists, but the mischief is the "great" writers are commonly supposed to be. Kipling is "great". Being so influential, the pity is that he is not great. I think he may have had it in him to become great. Yet, how could he become so, having the notions of "religion" that obsessed him?

He believes in the divine right of muscle and big guns and five-nosed gatlings. Physical force is his divinity. Recall what you have read of him. All the way, everywhere, it is physical force which he glorifies—the ability to *get there*—the ability to "'rrumph" out the other fellow with a bucketful fed through the spitting noses of the machine gun, if he tries to stop you from getting there, or to win back his property from you after you have arrived. Some Mulvaney—the toughest fighter in the squad—is everywhere the Kipling hero. Here is his own "General Summary":

"We are but very slightly changed  
From the semi-apes who ranged  
India's prehistoric clay;  
Whoso drew the longest bow,  
Ran his brother down you know,  
As we run men down to-day.

"'Dowb,' the first of all his race,  
Met the mammoth face to face  
On the lake or in the cave,  
Stole the steadiest canoe,  
Ate the quarry others slew,  
Died—and took the finest grave."

Now, this is witty, and if I were to comment on the doctrinal assumption in it, I should need another piece of wit, Ben Karshook's, in answer:—

"Quoth a young Sadducee:  
'Reader of many rolls,  
Is it so certain we  
Have, as they tell us, souls?'

'Son, there is no reply!'

The Rabbi bit his beard:

'Certain, a soul have I—

*We* may have none,' he sneered."

Kipling may keep his doctrine that we are but very slightly changed from semi-ape for his own use: *I*—know better! But the unfortunate thing is, it is this semi-ape creed and practice which Kipling very much approves, *when* his side is playing and winning the semi-ape game. And I suppose it is because he conceives that everybody is playing the semi-ape game that he has no tears for the under dog, or, rather the under semi-ape.

This may roughly explain the wish I expressed, that he knew more truth and taught others so. He teaches others. He leads many. He is an influence. Not only is he a *product* of the time, reflecting and embodying its peculiar strength and merit, as well as its significant weakness and blindness, he is also an *influence* powerfully operating to reënforce and perpetuate in the average man the very tendencies which most need to be subdued, and to discount and darken the reality of the ideal, the invisible, without a vision and a pursuit of which, no man, no civilization, can go far.

Life, of course, is a search for the essential, the enduring,—as Jesus said, for treasure in Heaven. Those who help others to aid in this search shall be called great in the Kingdom of Heaven. Those who hinder or decry or call men off from this search shall be called least in the Kingdom of Heaven.

Kipling had the gifts to be called great in this Kingdom. But, unfortunately, his point of view has been too low.

Judging from his recent performances, I think his quiver is empty. One couldn't call that "female of the species" a feathered arrow; it seems to me more like a handful of mud, resembling in this his warning to Canada against reciprocity with the United States. Unless he can do better than this, he should comprehend that "finis" instead of "to be continued" is the word for him.

What he has written is written. How about it enduring? Who can say? Yet, when I compare the work of Dickens with that of Kipling, and then remember how little vogue even

Dickens has nowadays, I am inclined to apply to Kipling the sagacious remark which quiet Dr. Mooar, then of the Pacific Theological Seminary, once dropped regarding the Polychrome Bible: "I very much doubt whether the colors are fast."

GEORGE B. HATCH.

*Ware, Mass.*



## THEOLOGY AND LIFE

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Theology is rightly called the Queen of the Sciences. In God is surely to be found the ultimate explanation and the ultimate significance of every fact and event, of all existence and all history. All knowledge must be tributary to the knowledge of God, and all knowledge unrelated to God must needs be as unscientific as it is godless. And so long as man's mind is orderly and systematic, so long as reason demands that the universe, spiritual and physical, be really a unity, just so long his knowledge of God must needs be stated in systematic fashion, its parts making with each other one whole, its methods being at once comprehensive and harmonious with the methods employed by his reason in similar regions elsewhere. In other words, theology is an essential output of a reasonable and scientific mind, facing God and the universe God has made.

Yet nothing is more obvious than the discredit into which theology has fallen in the popular estimation. It is a trite saying that congregations will not listen to theological sermons. Y. M. C. A. workers speak slightly or humorously of theology as antiquated and impotent. Church congresses decline to be roused by doctrinal discussions, "caring little either for old theologies or new." It seems to be a matter of general belief that a man's theology is negligible, if only he is a sincere and active Christian. This popular doctrine that it makes no difference what a man believes about God so long as he follows Christ is itself a theological doctrine, evidently. It is an authoritative pronouncement in the realm of theology. And again and again one finds dogmatic condemnation of dogma, and irreconcilable objections to theology on the part of those who have very positive and strongly concatenated ideas about God, that is to say, who have a vigorous theology of their own, which is largely occupied in demolishing the theology of other people. And the

practical workers who seek results in the sphere of religion, and who are endeavoring to bring men to God by telling them something about God and illustrating and enforcing their teaching by showing what they believe to be the spirit of God, are of course using a theology. In so far as they are able to influence reasonable men, it is by means of a reasonable and ordered set of convictions about God. Evidently the trouble is not with theology *per se*, but with a certain kind of theology which has come to be considered as monopolizing that title.

What, then, has been the practical lack in "theology"? There are distinctively theological minds, and distinctively theological generations. By them truth has seemingly been valued for itself, as an end; and the satisfaction of the logical faculty, after a comprehensive survey of the universe, has been the goal. But this must be borne in mind, there are souls with such loyalty to the truth that once seen it is practically accepted; it spontaneously works out its appropriate and normal results in life, and no working distinction is made in such minds between intellectual assent and vital response, for the one implies the other. For such minds, and for such generations, the truth itself is naturally an end, and right thoughts about God are sought as an ultimate good because thinking and living are one. The Calvinist's thought of God and man, for example, made God a glorious and absolute sovereign, and man the unworthy recipient of a mercy that honored him unspeakably; and the Calvinistic character matched the Calvinistic theology; and by as much as the Calvinist deemed such a character essential, he had no question that the theology was essential.

But there are generations that are not theological in this special sense. The Calvinistic theology came to be associated with a character of a different sort, partly because its doctrines were not nobly translated into life. Theology became a kind of fortress, which must be made impregnable against all comers. Its truths must be stated so that they would win intellectual assent as do the propositions of mathematics, inevitably, whether or no. It became more and more a matter of logic, and less and less a matter of life. "If you can think," says Kipling,

"and not make thought your aim!" But "theology" failed at that critical point, and lost its hold on life and on the vital respect of men. To do nothing but think is a worse mistake than to live without thinking; to treat Christianity as if it were mainly a body of correct notions about Christ is to make religion a non-vital, factitious thing, that can win no honor from those who demand reality.

Believing that theology must be "personalized," I venture to draw on my personal experience. My formal initiation into "the far-stretching land" of discourse about God was the work of that great teacher, Professor Park. He believed in theology if ever a man did; for example, he used to advise us, if pressed for a sermon, to take a doctrine out of our notebooks and preach it, definition, analysis, proof-texts, application and all. (By no means was the application to be omitted.) And he made us share his belief. He had a wonderful power of awakening the mind, of arousing the reason to a demand that must be met. Everything must have a rationale, and everything did. Even the unknowable things were fully labeled, and their boundaries clearly indicated on the hither side of human knowledge. Nothing was to be left mystical, nothing unrelated, nothing loosely articulated. As a purely intellectual exercise, or rather as a characteristically intellectual exercise, there was no finer work done anywhere, so all his admiring scholars believed. And they went forth like knights clad in an armor offensive and defensive, which they felt sure would fully meet the necessities of the Christian soldier.

Then came the experiences of life, and life has many unexpected developments. As a true theologian I, of course, put theology in command, and sought to shape life by theology, by my thought of God. Gradually my emphasis changed from theology to life. Great as truth is in itself, I came to see that it is still more precious as a means to life, and I began to be restless about doctrines that seemed to have no definite relation to my life. So came studies as to the sort of character each of the great doctrines was suited to create and develop, and doctrine was tested by life, by its life-producing qualities. Before long

I found myself saying, "I have no interest in theology save as it is an ordered and rational statement of those great truths that sustain the great qualities of the Christian life," and I discovered that such a theology was something radically different in spirit from the one with which I had begun. Instead of a fortress I had now a country seat, rich in comfort and beauty and opportunity, a place where God had endowed me with every sort of material and every kind of motive to live the abundant life, a home to which I could invite my neighbors rather than a battle ground where I was prepared to defeat my enemies. Fighting was still to be done, but my main business was to feed the flock, and I need only fight when I was forbidden to feed.

Simultaneously with these more subjective experiences came others as I sought to share my beliefs, to teach and to win. My understanding of the atonement had seemed most true and convincing, but I found other explanations held by men whose character slowly but finally convinced me that they had as much of the Spirit of Christ as I had. I began to believe that every theory of the atonement that honestly recognizes Christ as Saviour has something of truth in it, enough to maintain in those who heartily and humbly believe it the life of the saved soul. If a Christlike life is proof of a true knowledge of Christ and God, I found my notion of truth in theology would have to be much more inclusive and catholic than the one with which I had started. Moreover, I found that in leading other minds, outside the formal instruction of the classroom, it was necessary to begin with men where they were, to start with the things they saw to be true, and build up upon them. That was evidently the method of Christ; but it was evidently very different from the method of the theological lecture platform.

Shall we, in view of these things, kindly but firmly call upon theology to abdicate, informing her that we have no further use for her in this practical age? But the right kind of knowledge of God is the most practical thing in the world. Shall we tie a bandage over our reason, and blandly inform the world that all things are true to those who believe them, and in the name of the relativity of truth proclaim a reign of anarchy in

the region where right thinking is most important? Shall we consider that any doctrine that works well is true, and shall we set up as our standard of working well the particular virtues or excellences that chance to appeal to us? None of these things commend themselves to anyone who believes that God exists as an objective fact, quite independent of our thought of Him; that He is the supreme reality with whom we have to do; that God knows more about Himself than we know about Him, and that He has made a revelation of Himself, of the character He seeks in us, of the service and destiny to which he invites us; that there is nothing on earth so well worth understanding as these things; and that every crown of reason and science and philosophy and history is to be cast at his feet.

But the practical question emerges, if theology as ordinarily understood fails to perform the service which discourse about God should perform, is there any other and for us better way of securing a rational and systematic body of knowledge about God which shall take hold of life, and shape it in this untheological generation? I believe there is another way, and this paper is a plea for a restatement of theology in the terms of life.

Suppose we begin with life; man lives by "every word that proceedeth out of the mouth of God." The true life must be nourished by the truth. The perfect life will require all the truth in proper relation and emphasis. The Holy Spirit conducts us into a life of holiness by guiding us into all the truth. By as much as we reverence the Christian life, we must reverence the truth by which it is to be sustained and developed. If we are seeking to secure in ourselves, and in those whom we influence, the life which shall match the life of Christ, it will have to come from such a knowledge of God as Christ possessed and imparted.

Suppose, then, we ask ourselves definitely, what are the characteristics of the perfect life? What are the virtues it must exhibit? Suppose we take the virtues it is most natural for us to believe in, and look through the great teachings of the Bible to find what their relations are to those virtues. Suppose we take the most impressive illustrations of those virtues to be found

in the Bible and elsewhere, and seek the creed which underlies those virtues, and its rationale. By such studies and their resulting convictions, our strongest qualities would be made much more effective, would "find themselves" in a sense of reasonableness and power that would transfigure them. Suppose we take the virtues which are not natural to us, the ones from which we are most likely to shy. A study of their worth in Christian experience and of their effectiveness in Christian influence, a study of the teachings and incidents of the Bible that bear upon these virtues, and of their support in the truths of God and man, would give us a new and most desirable humility, and awaken in us desires and aspirations of priceless value.

Suppose in our public teaching we had order and system, not necessarily advertised as such, but really pursued. Suppose instead of preaching haphazard, according to the prevailing impression of the mind when the subject was chosen, we followed some order of study and thought which would be in its way comprehensive. How many of us preachers can say that our preaching has been an orderly and complete presentation of the qualities of the Christian life, fully illustrated by incident and made reasonable and compelling by the truths of God which call for those qualities? How many of us have given our classes of young people a clear and self-conscious ideal of character, a practical list of essential virtues to which life must be conformed, and a vigorous set of religious convictions by which these virtues will be made operative? Do not questions like these convict most of us of scrappy and incoherent work? Some defense can, of course, be made for hand to mouth labors, since life itself has a sort of thoroughness and comprehensiveness, and no one who tries to respond to the demands of life, week after week and year after year, will wholly miss a kind of completeness. But life can do vastly more for those and through those who work intelligently with it.

To return to the original question, anyone who gives himself to such systematic and fundamental work as outlined above will necessarily find himself engaged in the study and teaching of what is essentially theology. It will obviously be ethics, for it

will be the presentation of the complete duty of man. It will evidently be psychology, for the preacher will be set to considering the motives by which character is secured, and the methods by which such motives are to be roused and made effective. It will evidently be pedagogy, for it will be the noblest kind of teaching, a study of the best ways of passing the supreme ideas and ideals from one mind to another. It will, of course, be philosophy, for constantly in such studies the questions of the whence and the how and the why will have to be answered. But above all it will be theology, for the thought will ever be brought back in its search for the ultimate standard of perfection and the ultimate source of power to those great facts and truths about God and His purpose with man which mean life to man's heart and life and will. And it will be systematic and complete in just the measure in which the entire circle of virtues and motives are recognized and sought.

Those familiar with the recent developments in Hartford Seminary will recognize that the new department of Biblical Homiletics is explicitly using all the materials of theology in the service of life. Each incident, each fragment of teaching, is brought to the test of its relation to character and its power to arouse motive. This method brings logic to its highest application in its bearing upon conscience, and identifies truth and life as inseparable. We have here, surely, the method of the Bible, not to present theology in systematic and formally logical fashion, but in the form of life, in messages intended to give such a view of God as will secure Godlike action from men. Is there any instruction in homiletics more important than this? Is there any doubt that as long as a man values the Bible and believes in life, he will welcome instruction of this sort that is based upon a thorough knowledge of God and a thorough understanding of the life which God supports? Systematic theology will forever be necessary, as long as man is scientific and logical and rational and philosophical. But that kind of theology has its place in the classroom and in the study. In the pulpit, in pastoral calls, in the varied impact of life upon life, what we need is theology translated into the terms of life, what we need

is a life at one with all God has revealed of Himself, and able to state that revelation in terms of life.

The conclusion of the matter is this, theology needs life, and life needs theology. The Christian life runs thin and poor whenever there is a poverty of the knowledge of God. People who are eager for every sort of knowledge and training but that which is distinctively divine will remain infants spiritually; the word "infant" means, etymologically, one who is not able to speak, and it is no wonder there is so little distinctively Christian speech where there is so little distinctively Christian study. And without something that is complete and orderly enough to be called theology, our Christian work becomes a kind of baptized philanthropy, a humanitarian altruism, plus a certain set of pious expressions that are in great danger of being said and not understood, and therefore not meant—in other words, in great danger of becoming cant. Even a man's evangelistic work, his bringing men to Christ, cannot mean much more than securing their consent to "be good" in his own conventional and unthinking fashion. This of course does not mean that the study of "systematic theology" is necessary to a knowledge of God; for the man that is able to think independently and fundamentally, no book is necessary but the Bible. It does not mean that a mind characteristically unsystematic and unphilosophical cannot be a successful Christian; but it does mean that such a mind must get its ideal of the Christian life from one who knows the breadth and length and height and depth of the revelation of God in Christ.

On the other hand, what is theology separated from life? It is a substitution of talk about God for the knowledge of God; of a philosophy of salvation for the experience of salvation. Instead of bread it gives us a stone; it denies the inmost needs of man, and leaves his heart starved and his will atrophied. And it is a piece of presumptuous intellectualism, the intrusion of a proud science and an audacious philosophy into the region where faith is fain to bow down and to worship. How amazing it is that rival schools of religious philosophy have shut the doors of heaven against each other, and used the most sacred doctrines



as clubs wherewith to break each other's dogmatic heads! The whole series of religious persecutions, in the name of Him "the weapons of whose warfare are not carnal," shows that theology when exalted above life can become the most virulent of poisons. It was the "theologians" of Christ's day, the men that substituted dogma for obedience, who crucified the Son of God. Theology and life, God has joined these two by the most sacred tie; let no man separate theology from humble and thorough obedience to the God it declares, from full and free-hearted acceptance of the Godlike qualities it analyzes. Theology, human thought about God, needs life's constant test and training and shaping, if it is to be an adequate representative of that God whose supreme quality is that He gives eternal life.

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## THE CHURCH—A CIVIC INSTITUTION.

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One of the features of striking interest in present day life is the quickening of religious activities and the widespread interest in topics bearing on religion. Especially prominent is the interest in organized movements looking to the broader and more direct application of religious principles to the problems presented by our modern civilization.

These movements, manifesting themselves in conventions and literature, seem to be for the most part extra-ecclesiastical, that is, they do not represent the official activities of the various church bodies as such; they seem to be rather spontaneous in origin, and without primary ecclesiastical authorization. But within the church the tokens of this new phase of religious interest are to be found in the rise of questions respecting the true purpose and function of the church and its relation to modern society. The old dogmas of the church are allowed to rest undisturbed where they are, if not actually put aside with impatience, and in their stead rises a growing consciousness that the church of Jesus Christ has a specific mission in the world, and that her present task is to discover that mission and set about its fulfillment. Her prophets believe that there is a definite place for her in the world's activities, that she bears a definite relationship to the development of society, and that no scheme of social uplift or civic progress is complete without a definite place and function assigned to the church. That she has been useful to society is generally admitted, but as yet, while it has been assigned a relationship to specific civic and social problems, few, if any, social leaders have assigned it a place in any general scheme for the progressive improvement of modern society, within the limits of our American conception of the relation of church and state. Indeed, in the most striking outline thus far

presented,\* the church was not even mentioned. Of the five agencies there proposed no one would be said to include the Church. For a university, an art museum, a library, a theatre of music and drama, and a group of hospitals—none of them could begin to perform for a community the functions of a church. And in that particular the plan is deficient. A fair inspection of its methods and its accomplishments will not fail to reveal that the church does sustain a vital relation to social uplift and that in any distribution of labor and responsibility to such ends there is a work that the church is peculiarly fitted to perform, nor can it be performed by any other agency that has been employed or may be employed in social service.

It is the purpose of this paper, then, to take up this topic. It is proposed, after a condensed historical survey of the relations of church and state, and the church's relation to the social order, to treat of the function of the church so conceived, from the point of view of its own idea of its mission, and as that mission may be determined by existing conditions for whose improvement it is peculiarly adapted. Following this an attempt will be made to describe the organization and operation of such an agency in the terms and somewhat according to the methods present in use among the churches.

What follows, however, is not what has at the time of writing been actually put into operation, but is rather the result of observations and serious study covering a period of three years, in a community where the church has apparently failed to do more than conserve the social status, if it has done that; and where a particular organization, after a period of thirty-four years, has seemed to fail of solving the problems of expansion, efficiency, and effectiveness commensurate with the needs of a growing city's life. It is an attempt to resolve the elements of the task thus presented into such form as to provide a reasonable method of approach and a sensible plan of activity in the problem of relating the church of Jesus Christ to the modern community.

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\* How to civilize New York—Nicholas Murray Butler. *American Review of Reviews*, December, 1909.

## CHURCH AND STATE.

In essaying to give to the church a distinct office in our commonwealth, one cannot ignore the American conception of the relations that should obtain between church and state, nor fail to note the process of evolution out of which this conception developed. It is in order, therefore, to make a brief survey of the history of this process, so that we may have in proper perspective the requirements that must be met by a church that would attain to place and power in the social order under such a government as ours.

The most striking thing about the church in connection with our system of government is the ease and total lack of friction with which it maintains its existence and performs its work in society. The peace which follows centuries of conflict with the state in which the church has passed successively through the stages of indifferent observation, persecution, co-operation, dominion, rebellion, federation and, finally, independence.

The first of these stages comprised the years of its foundation. Its numbers were small, its following inconspicuous, its influence — as far as the state was concerned — practically nil. But this was not for long. The seed sown grew rapidly; the numbers increased. Persecution began. But even then the government was not active against the church. The first onslaught was by a rival faith, Judaism, which employed the arm of the law the more effectively to root out the heresy. It was this hostility of the Jews that brought to it the notice of the Roman government that a new and distinct religion was being introduced. Then followed the successive persecutions of the church by the Roman emperors from Nero (64) to Diocletian (304). These were long continued and persistent efforts made to destroy the church with fire and sword. Horrors indescribable were perpetrated upon men and women, boys and girls, of all ages, of all conditions. "But it was the heroic age of the church, when, with no aid from an arm of flesh, the whole might of the Roman Empire was victoriously encountered by the unarmed and unresisting adherents of the Christian faith." "The blood of the martyrs was the seed of the church," and from those crimson fields she rose to a

beauty more majestic, a power more compelling than she herself had ever dreamed.

So it was that when Constantine came to power (323), seeing the futility of persecution and recognizing the tremendous influence of the church wherever it was established, he at once made it his ally, and church and state began to co-operate. Under his reign the church expanded to new territory, reaching even to Britain. But this alliance lacked the vitality of genuine conversion, and the church itself became the scene of political intrigues and schisms stirred up for political effect.

In the changing fortunes of the times the alliance in turn brought the church to its era of dominion. When the Vandals and Huns swept down upon the seat of empire, Leo I (440-461) was present in Rome to counsel, and with the imperial ambassadors he turned them back. And when the sceptre fell from the enfeebled hand of the emperor he was there to grasp it for himself and his successors in the name of the church. But the acquisition of power was a gradual process. In the earlier contacts of the Roman Empire with outlying regions, the church through its missionaries was the medium of communication. The converts that she made gave the church influence in such quarters. When, therefore, emperors and rulers found themselves in straits with such chiefs, the influence of the church was employed to effect the desired ends. In consequence, as these kingdoms rose in importance, the prestige of the church at home increased. In turn the government gave protection to the church and fostered it in the assumption of power in these districts. Finally there came a day when the civil authority extended to the same region; then came the question as to which was debtor, the empire to the church or the church to the empire. Under Charlemagne the church was confessedly subject to the emperor. But the breaking up of the empire, the interfering of the church in civil affairs of a minor character, such as the protection of criminals who fled to her for refuge, and the adjudication of private affairs in the imperial family, together with the general temper of the times, brought about a favorable condition for the declaration of the supremacy of the church over the state. First

taking the stand that the priesthood was inviolable, and free from secular control, the last step was taken when Pope Nicholas I (858-867) by use of the famous and forged "donation of Constantine" declared the dignity of the pope above the emperor, and that no earthly potentate might rule where the divinely appointed head of Christendom resides. Herewith came also the birth of the Holy Roman Empire, given, according to the same document, by Constantine to Sylvester I. But these pretensions were not uncontested, and from this time on for a period of more than four hundred years, we witness a conflict between church and state, in which, though always to be fought for, the advantage lay with the church. In Gregory VII (1073-1085), Henry IV (1154-1159), and Innocent III (1198-1216), the church reached her most exalted station in civil affairs.

Beginning with the accession of Boniface VIII (1249)), the church began to decline in both temporal and spiritual power. The exclusiveness with which the church had attached herself to the affairs of men could not withstand the growing spirit of nationalism, the new conception of monarchy, and the development of commercial interests. In spiritual affairs the same conflict arose. Together with the arbitrary accusations of heresy, the profligacy, luxuriousness, and immorality of the papal court raised a protest from the clergy. These were accompanied by gross abuses of ecclesiastical power in the bestowal and withdrawal of benefices, and the wide and rapid spread of vicious and immoral habits among the clericals in general. After these came the Renaissance, that fostered to greater abundance the pretensions and abuses of the church. The climax came in the Reformation, as truly a political as a moral and religious rebellion; for behind the protests of the clergy stood armed princes, their champions and defenders, moved by the same spirit,—the desire to be free from the abuses, meddlings, and pretensions of a bigoted and corrupt papacy.

The ends sought were realized, not indeed by reform within, but by excision, the separation of church and state, and the establishment of a new branch of the church, the Protestant. Henceforth the church enters upon a relationship of federation with

the state, following the fortunes of the particular government which protected it. For a time the church is still dominated by the state, but the conception of the separateness of their functions grows clearer and clearer. In the new relation the church is regarded as a department of government, a medium for social control. Thus in the form which this federation takes at the present time, existing chiefly upon the scene of the earlier struggles, the church is a state institution, fostered and maintained by the state, and subject to its control in administrative affairs. To the church in turn are delegated many details of the maintenance of the social order by the direct use of authority. In addition to this, various officers of the church, by virtue of their office, participate in the processes of civil government. In all of which we witness an active and it would seem an effective federation between church and state that is admirably adapted to the forms of government under which it exists.

But the flower of this progressive movement of adjustment is reached where, following the logic of its associations, church and state are mutually and absolutely independent. This occurs in its simplest and at the same time most effective form in America. Here the state affords only protection, as to every other legitimate institution within its borders; in turn it asks of the church only a perfect neutrality, not even including it in taxation. The beginnings were in federation. In the Massachusetts Bay and afterward in the New Haven colony the right to vote and to hold office was given to church members exclusively. In all the colonies except Rhode Island it was made the right and duty of the government to interfere for the remedy of grave abuses in the conduct and management of churches, and for the repression of heresy and schism. In Virginia the Church of England was confirmed as the established church of the colony. All persons were required by law to attend church in the afternoon and evening. In New York in 1693 it was ordained that all the inhabitants should be taxed for the support of the ministry and the building of churches. In Maryland the Catholics were disfranchised, likewise in Rhode Island they were forbidden to vote at one time. Yet these facts must be modified by the declar-

ation then made in their defense, that one must distinguish between what might be best in a commonwealth yet to be settled and one already settled. So that even here we find the germ of what is now the established practice, that church and state be mutually independent.

#### THE CHURCH AND THE SOCIAL ORDER.

When one comes to survey the church's relation to and effect upon the social order, he must look not so much for the effects upon men in the mass, for immediate and radical changes in the thought and actions of multitudes, as for reactions upon individuals in spite of the mass, for effects upon the controlling elements of social order, for external conditions changed, for new forces set in operation, for new movements instituted. These are the immediate tokens of her activity, the effects are to be seen in the generations following. In these the church has been prolific, each age witnessing its peculiar form, all of them the tokens of her wonderful adaptability to the changing needs of the times.

Her first and most unique instrument for effecting the social order was preaching, a mingling of eloquent declaration, moral earnestness, and sympathetic desire that proved irresistible then and through the ages has but increased in the directness and intensity of its power to change the order of things. At the same time the church placed in the midst of the prevailing licentiousness and depravity a definite and exalted standard of morality, to which she held with rigorous steadfastness. The step was radical in the extreme, but its very loftiness constituted the strength of its appeal. These forces united to produce what were, to interested ones, alarming effects upon society. Multitudes flocked to hear the gospel; temples were well-nigh deserted, and in many places the gods forsaken; while thousands were converted in all walks of life.

At the same time the ethics of the church discouraged slavery, exalted womanhood, and from the beginning her hand went forth in benevolence to the needy among all classes. All of



which forces were destined to work mighty and still mightier changes in the constitution of ancient society.

The later contact of the church with barbarians, the struggle for temporal power led to a moral deterioration, the reaction toward the ascetic life, and the sale of indulgences, which through the "Dark Ages" brought discredit to the church.

The close of the eleventh century witnessed the revival of monasticism. Old organizations were reformed and new ones created; and there began a great movement toward society whose tide has not yet ceased to flow. Under various orders, among which were the Benedictines, Franciscans, and Dominicans, began popular preaching in the vulgar tongue, the general ministry to the sick and the poor, and popular education. The great universities of the continent were thus fostered by the church and maintained by Christian princes; and the seed was sown for that most significant of all social movements prior to the Reformation, the Renaissance. At this time also were sown the seeds of virtue through the preaching of the gospel to the poor, which later produced the moral and ethical fruits of the Reformation. About the same time began a movement of somewhat similar character, having the same root of virtue in the ascetic and heroic, the Crusades, instituted by Urban II, and continued at intervals by succeeding popes, not without political purpose. A direct effect of this was the weakening of family ties, the introduction of new vices, and no gain. Seven such armies were raised; some were sent off, others held to terrorize emperors at home. Their introduction marked the rise of chivalry; their remains are to be found in the fraternal organizations so conspicuous in modern life.

Yet another significant social movement introduced at this time by the church was the institution of religious plays, representing scenes and incidents from the Bible. The ancient drama had passed out under condemnation of the church, and in these new representations we have the origin of the modern drama, so important among our agencies for social control. A relic of these early times still survives in the "Passion Play" of Oberammergau.

The development of the times brings us now to the revival of learning in the thirteenth century, in which we have one of the largest contributions of the church to civilization, the church itself being not unaffected by the movement which found its impulse within her own bosom. The light began to dawn within the monasteries and the schools of their founding and fostering, rising to effulgence in the universities. Here first men began to drink of the Pierian spring, and old convent libraries, east and west, which for centuries had treasured forgotten manuscripts, became the scenes of anxious search for additional lore to satisfy the thirst begotten. Everything that belonged to antiquity became instantly absorbing, and the whole realm of art, science, and philosophy was invaded by devouring minds. Popes vied with princes in the patronage extended to scholars, and from this period came some of the greatest art treasures of the world. But in turn religion itself was powerfully affected. Having had such a large place in the affairs of men, it was natural that the doctrines and dogmas of the church should come under the scrutiny of scholarly minds. At first their zeal and enthusiasm were given in support of her teachings, but deeper research and investigation, as well as the original thinking of the bolder spirits, gave rise to a challenge of prevailing doctrine and practice. The inevitable result was accusations, charges and trials for heresy. But of far greater significance was the renovation, the purifying, and ennobling of Christian thought; and forthwith religion was lifted to a supreme place among the intellectual pursuits of men, a place never yet yielded to any other theme, despite the wonderful progress wrought by succeeding generations in all.

Following such a movement a reformation was inevitable, and it came. The formalism of the current relations of the church to society permitted a shocking decline in morals among both laity and clergy. In exchange for gold the gravest excesses were permitted to flourish, to be subsequently absolved or wiped out through penances. But the spark of popular piety was not dead, however obscured by the black ashes of surrounding dissoluteness and crime. This spark was fanned to a flame by the movements, popular preaching, the revival of learning, and the

invention of the printing press. A great social conflagration ensued, and the church came forth purged and refined; and among the people was born such a rugged integrity, ardent faith, and seriousness of purpose as remains today the characteristic and impelling force of all modern civilization.

In the readjustment following the Reformation, the reaction of the church upon society was such as was produced by the struggle of Protestantism and Catholicism for place and power in the federation with the government. The reformers desired the ascendancy of Protestantism, but the Pope desired not only the ascendancy of the Catholic Church, but as well the extermination of the Protestant heresy. The great and outstanding movements of the church in the social realm, therefore, were such as were directed toward these ends. Two were launched by the Catholic Church, viz., the Jesuitical propaganda, and the Inquisition. These two powerful organizations both achieved tremendous power, and both, by their excesses, prepared the way for their own restriction or abolition.

On the other hand, the movements to which Protestantism gave rise are not marked by organization so much as by inspiration. Indeed, Protestantism seems to be rather deficient in the genius for organization. Her social effects are represented more by names of men than of organizations. Luther, Calvin, and Wycliffe were not the founders of characteristic social agencies. But passing over names and referring to effects produced, we note two great social movements that have powerfully affected the history of modern civilization, and whose desire for liberty is traced directly to Protestantism. The first is the desire for liberty, for freedom of both thought and action. Indeed, this may be said to have been the germ of the Reformation itself. The child of Protestantism is liberty, civil and religious; the mark of liberty is constitutional government. Wherever these are, there has fallen the blessing of the church.

A younger child of the same parent is popular education as now conducted by the state. The reformers saw that their strongest weapon in the overthrow of existing evils lay in the education of the masses. Our public schools are the result of

this inspiration. It is now the recognized duty of the state to educate all her citizens, and no righteous prince fears the result. These twin products of the Reformation have brought the world its greatest blessings. Liberty and education, once the power and prerogative of princes alone, are now the common heritage of every child born beneath their banner. They constitute the proudest marks of modern civilization.

Coming nearer to our own times we observe that some organization has been effected for the approach of specific problems in society, not indeed within the church, save in one case, but under its patronage. The Salvation Army applies its energies to the salvage of human wreckage along life's shores, and is perhaps the most potent force that is employed in the elevation of the "submerged tenth." The Women's Christian Temperance Union wrestles with the problems of liquor and social vice. More conspicuous than any, perhaps, is the Young Men's Christian Association and its counterpart, the Young Women's Christian Association, which are engaged in the work of providing in modern communities a wholesome atmosphere for the development of youth. Each of these is worldwide in its field of operations, and together they are perhaps the most conspicuous tokens of the present reaction of the church upon the social order.

But no less significant than any of these has been the extension of the work of the church to distant lands. This has been directly under the auspices of the church through the medium of missionary organizations. The last one hundred years has witnessed the church assuming the responsibility for the progress of society not only in its own vicinity but in distant parts. The result has been the extension of the borders of civilization, the progressive enlightenment of the world. We are too distant in space to grasp its magnitude, too near in time to comprehend its significance. Only the historians of the distant future will have the perspective to properly estimate its value.

To measure the service of the church to the world, indeed, is a task that can never be complete. It is to measure all the consequences that have followed upon the heightened conception of the worth of man, of which the abolition of slavery is not the

least; it is to measure the results of the elevation of woman, of which the purification and strengthening of the family, the unit of society, is the most comprehensive; to measure the increased efficiency of the human family following hard upon the greater consideration given the life and development of the child; to measure the increased happiness of the whole human family as social ideals mount higher and higher, and their fixation in social practice becomes firmer and firmer.

THE FUNCTION OF THE CHURCH IN MODERN SOCIETY.

The preceding historical review has reminded us of the character of the operations in which the church has been engaged in its attempts to mold society, and of the characteristic reactions of society to these operations. These suggest a basis for judging what type of activities the deficiencies of our own times demand and the method of approach which the temper of the times will endure. It is evident, too, that it is possible for the church to get beyond her province, and that a slow but powerful reaction ensues when that happens. It also appears that there is a type of work for which she is peculiarly fitted, and that the results thereof have been singularly happy for humanity. Such observations may well guide us in determining just what the church is fitted to do, and what there is for her to do in the present social order.

When one seeks to discover the church's work in society, he must reach his conclusions from two points of approach. The first of these is *the church's own purpose* and intent toward society as set forth by her founder and guiding spirit, Jesus Christ. The second has been suggested already—*the present needs of society*, for whose relief she is peculiarly fitted to minister.

As we go from the first we bear in mind that the church was launched into the world with a program of her own. While appearing in the fullness of the times, that fullness did not betoken sympathy or agreement. Her basic assumption was a rebuke to society, her first declaration awakened hostility. Her task therefore was self-imposed, her place has been self-created. Her program, while a correct analysis of conditions, was novel.

"Men are in error," she said; "humanity is beneath its possibilities. The truth is with us; the power to uplift is in our hands; we are the light of the world." She went forth as a judge of men, as a discerner of the thoughts and intents of their hearts, to watch of their end and aim. But she was no mere censor of the times; her purposes were sympathetic. She fathomed the hearts of men and found the good therein, and set herself to make it better; she traced the way for men and saw that no error turned them from it. She was constituted by her founder the guardian and guide of men and her eyes were ever turned upward.

Shorn of rhetoric, the church's avowed purpose toward society is to improve it. It is watchful of its weaknesses, observant of its deficiencies, and pledged to its progress. She has her own scale of values. She counts the soul of more worth than the body: "It is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire." She covets a larger life, rather than a large bank account: "I am come that they might have life, and that they might have it more abundantly." With such a program the church approaches society on the side of its inner life. To her the externals are secondary, merely subservient to the higher purposes of its regeneration and exaltation. She seeks thus to influence, not to master; to be a leaven, not a lord. And it is in this role that she has made her greatest contribution to men. Her acquisitions of authority have been a curse to herself and to society; her unselfish services have been her own exaltation and society's greatest gain.

In the light of all that has preceded this, there is no argument needed to indicate that to whatsoever phase of the social problem she applies herself, her power must lie alone in her grasp of the truth, and the sweet reasonableness of her appeal. She must deal with the hearts and consciences of men; with their bodies only to relieve.

And in this ministry of relief to the body, she has not yet outgrown the responsibility for initiative which was hers from the beginning. The benevolent, sympathetic desire to help the

poor, heal the sick, cheer the faint, found its first impulse as a general social activity within her bosom. Our hospitals, asylums, homes, while now assumed in large part as a responsibility by the state, had their rise in the church, and their perpetuation and development find their inspiration in the same source. Even the very tokens of her appearing were "that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Put in the simplest terms, an additional task of her own choosing is the relief of physical and mental distress.

In our attempts to find the province of the church we reach this conclusion, that nothing may be expected of it, or imposed on it, that is in any wise beyond or contrary to these lines of direction. It remains now to discover if there be any need of society which the church can meet, agreeably to those concerned—since the church is to coöperate with other agencies in the social uplift—and consistently with the limitations described.

We may not look, of course, in the spheres of authoritative administration, as the times have long since resented the intrusion of the church into fields governmental. But without looking far there is a field as extensive as the entire social fabric in which the need is patent to all, even to the most casual observer, and for which the church alone has the remedy; though as yet her services have not been widely sought. Not that the need is new, for it is as old as man, but that its presence is being forced upon the observation of men everywhere by the rapid developments of our age, while the helplessness of those who grapple with it and the inadequacy of the remedies applied become more and more apparent.

The twentieth century witnesses a marvelously wrought structure of civilization. But the skillful calculations in industrial economy do not work out in the actual returns; the beneficent plans of statesmen for the improvement of society are frustrated, either before enactment or in their administration; the gladly yielded assessments of the people fail to yield adequate return of well-being; trusted employees betray the confidence reposed in them; agencies fostered to give success and prosperity prey

upon the vitals of their protectors; scandal after scandal reveals the weakness of family bonds; virtue is an article of barter and sale; men are but so many units of physical strength; youth are reared in ignorance both of themselves and the fundamental relations of life. In short, the structure of civilization has been reared without regard to the foundations. Calculations made have all assumed the uniformity and integrity of the ways of men. And now that the structure is reared so far, its architects are stricken with surprise and wonderment bordering on horror as they witness the cracks and flaws revealing fundamental imperfections. Checks of one sort and another have been devised as props, but the most ingeniously devised plans have not proved sufficient to remedy faults. Most striking is the resort so widespread to legislative enactments for eliminating the flaws of the system. For each new defect revealed, a new bill is introduced in our legislative halls, and as rapidly as a law is enacted to correct the fault revealed, so rapidly are means devised to evade it and the more skillfully to conceal the deficiencies. More astute than the men who make them are the men who break the laws. And the difficulty is still untouched. And this applies to the whole range of conduct from the most recently discovered corporate abuse to the oldest crime on the statute books, while the failure of the whole process is revealed in the fact that it becomes necessary to pardon the criminal beforehand in order to discover the crime. And added to this is the fact that in neither home nor school, nor in any adequate measure in the church, is the succeeding generation being taught and trained in these fundamentals of social order.

The dire need of our youth for education in morals and religion is one of the saddest features of our civilization. Denominational strife, as well as race antagonism, has prevented its being met in any degree by the public schools. And there are many who believe that omission to be wise. But our misfortune is that the work, in consequence, is not being done at all. And we cannot hope to have any real social progress along such lines unless it is attended to. A race which grows to maturity without specific moral instruction simply inherits the



ideas of generations preceding, and wanting the strength which training gives, is unable to maintain the existing status, so that the want of education means deterioration. The church, therefore, is the logical agent in such work, and it demands radical and extensive improvement in her educational methods.

Here it is that we find the confluence of the two streams, the purpose of the church and the need of the times. Here is her opportunity and her place in the social scheme, to maintain a propaganda directed toward the improvement and strengthening of the moral fabric of our current civilization, and assume the task of instructing each succeeding generation in morals and religion. This would not imply that our age is more vicious than others—it is probably better, but in no age has the social reaction from the delinquency of individuals been so far reaching or so apparent. The need is imperative, no other remedy is at hand. At its best our civilization needs the continual presence of the inspiration which gave it birth, but that need is now forced upon our attention by its obvious shortcomings.

One other need of the times calls for the service of the church. In a more direct way than ever before society is brought face to face with the problem of brotherhood. In all the relations of men it is coming to the front. The contact of the races is wider and more varied, and the mutual relations of the classes are more apparent. In all quarters of the globe, in every line of endeavor, the problem of brotherhood is met with. In America it lies between white and black; in England between lord and peasant; in the Far East between Mongolian and Caucasian; in India between Englishman and native; in Africa between Belgian and native; in Russia between Jew and muzhik; again it rises between capitalist and laborer, servant and mistress, rich and poor, merchant and consumer, farmer and commissioner, native and foreigner. Everywhere, in crime and in religion as well, the problem presents itself, and its demands are insistent. Here lies a second great opportunity for the church. For the brotherhood of all men is the twin of her first message, the fatherhood of God; it is she who gave birth to the idea; it

is she who nurtures the hope of its fulfillment; it is she who must declare its gospel and finally procure its realization.

The third of her opportunities, if it be distinct from the second, is the fostering and partial maintenance of such activities as look to the relief of distress and suffering, and the provision of cities of refuge in the social empire. The relief of distress has been discussed already, but the latter work is a modern development of church activity, and in the press and congestion of city life and the ennui of country life a very pressing need. Provision must be made in our social scheme for the hours of relaxation of both children and adults. Playgrounds, Christian Associations, club-rooms, and the like are agencies suited to this need. But so recent is their growth that with the exception of playgrounds they must be under the patronage of the church, especially in view of the moral considerations involved. Likewise will organized movements dealing with specific moral questions find their support, counsel, and leaders in the church, as with nearly all activities touching the relations of men.

And, finally, a most significant and striking demand of the times is the extension of the borders of civilization. And the church has always been its chief agent, though now in some parts in active coöperation with the state. It is noteworthy in this connection, that the exclusively commercial relations of civilized with barbarous peoples have been invariably demoralizing to both parties. These same nations are now, somewhat independently of the church, realizing their responsibility for advancing such people in the arts of civilization. But the church is their agent, in unofficial activity, yet performing the whole work. Such labors will increasingly command the attention of the church, though even as it is she gives to it more attention than to any other of her several enterprises.

One need but open his eyes to see a large field of usefulness for the church in the present social responsibilities. And the happiness of her estate is that she is welcomed to her labors by society at large. The antagonisms of her first days have passed just in proportion as society has adopted her ideals for its own, and the actual demands upon her resources cannot be met either in men or means.

## THE ORGANIZATION OF THE CHURCH.

Having recognized a distinctive task for the church, the next thing to determine is how to perform it. For the nature of the work presents not a few difficulties when dealing with a type of society constituted as is our own. We would, therefore, present a plan of church organization for accomplishing the ends just set forth. It will not be an attempt to supply the detail of method. Rather it will be a description of church work in the large in terms with which church workers of the day are familiar. In approaching our problem thus the first thing to adjust is the direction of activity. Where, and upon what and whom, and how, shall the church work? These are not idle questions, when dealing with social problems in America.

First of all her concern must be for men as individuals, not in their organic relations. She may criticize the leader in a political party, but she cannot so much as know that there is a political party. Again she must confine herself to persuasion. She can neither force the evil to be good nor the poor to accept her alms. What she cannot win men to do, she dare not attempt to drive them to do. And finally she must be open and above board. No hidden purposes, no secret vows, no unknown agents, no discriminating allegiance. Her methods therefore are peculiar in their apparent indirection, but for all that, time has but revealed the increase of her power in consequence.

It is apparent, then, that the church has two objects to accomplish; not only must she improve the conditions of society, but she cannot neglect the task of training an efficient corps of workers to produce this result.

With these principles in mind, we venture to present a plan of church organization. To accomplish the work already described, the church should enter upon four distinct types of activity: (1) Evangelism; (2) Culture and Propaganda; (3) Education; (4) Philanthropy.

(1) Evangelism. In the present order of things within the church, this is a type of work that for the most part comes last and receives the least attention. But logically and in importance it comes first. Reducing the word to the range of our discus-

sion, evangelism is winning the consent and co-operation of men to the church's program. The church is men, and without men there is no church. The first thing then is to secure and to insure the existence of the church. But individuals who thus consent are so common and their persistence so regular, that the church has given itself little concern about specific labors to that end. But a higher ideal than mere existence demands it. Effectiveness and extension are part of the church's program. For if the church is to be a social agent, she cannot gather a small number together into a group for mutual admiration. She is set to redeem the world, to purge society, to lift it up, to give it strength and vitality,—to give it life. The church cannot be a leaven with brick walls around its active principle. Her members must fasten on society and in the reaction convert it to the church. Her ideals and her aspirations must become the aspirations and ideals of society. And this process is evangelism. It is the church at work, and unless it works it grows weak and dies.

In carrying out this work two methods are used, the public and the private. The public method includes preaching in the church edifice and on the streets, wherever men can be gotten to hear, after the manner pursued in the summer campaigns of our large cities, and then and there urging men to the decision. The private method involves the use of a group of workers in connection with the public services who observe all indications of interest, and discover by direct but tactful inquiry their attitude toward the church and the things for which it stands. Their names and addresses are gotten and a system of visitation is begun by pastor and workers which ends only on their union with the church, their acceptance of Jesus Christ and His program. Details will differ, but these two methods form the basis of all evangelistic activity. At the same time whatever method is employed it must be conducted as a normal and regular part of the church's continuous operations in the community. In this connection it may be remarked that seasons of special evangelistic effort are just as appropriate as special effort along other lines. Its danger lies more in the fact that it is unrelated to other phases of church activity.

(2) Culture and Propaganda. Under this head are included those operations of the church looking to the inspiration and development of those who have been won to its service and ideas, and as well another type of operations in which the church is but scantily engaged,—the establishment of ideals for society at large. Under this latter head reference is made to that class of social evils which legislation fails so signally to eliminate, and social ideals of other sorts relating to the well being of men. After winning men the church is committed to their cultivation and development; its workers must be stimulated and inspired. The ideals of the church are not attained at a single bound. It holds that all alike need her ministrations to this end. Nor are her workers always energetic and full of faith and zeal. It is this need that her public services, with preaching, prayer, and music, supply in both worship and instruction. Their frequency will depend upon local considerations entirely. These may be augmented by informal meetings of groups for devotional study and exercise, as well as for the report of current activities. Indeed, the varieties of cultural methods are without number.

But there is another work that may be done by the church, which as yet is scarcely attempted. It is the assumption of responsibility for cultivating and maintaining social ideals in the community at large. It is true that individual pastors have accepted the responsibility and discharged it with great effectiveness. But it remains to be taken up as a part of the church's general work in addition to the pulpit ministry. In effect such a plan would be a crusade in behalf of particular ideals, a direct effort for the eradication of any mistaken sentiment, or the strengthening of a particular virtue. It would involve the use of pamphlets, letters, circulars, public addresses, banners, signs, billboards, and such agencies for reaching the public mind and heart. This method is already in vogue in evangelism; the general Boards of the churches use them for their own lines of work. It is recommended now for the molding of public sentiment along any desirable line of thought or conduct. Applied to the liquor problem the church can make its appeal, not in behalf of prohibition or other political program, but to the indi-

vidual for his decision as to strong drink in relation to himself and those for whom he is immediately responsible, keeping the subject prominently before the public mind till the desired sentiment prevails. On the other hand, there are ideas and ideals relating to social order and public well-being which it might thus foster and cultivate without going beyond its legitimate sphere, especially in smaller communities where special agencies for such work do not exist. At first the local church may have to supply the necessary materials, but when activity of this work becomes general the church publishing houses would supply most of it abundantly at much reduced cost.

As already suggested, some such method must necessarily be used in order to create the ideals which are needed to sustain the structure of our complex civilization. One sermon at long intervals, a newspaper editorial when crime becomes flagrant, and the increase of penalties by the legislature, these will not prove enough to insure the needed morality. The constant temptation and the frequency with which offenses go unpunished, will more than counteract such desultory activities. Their inadequacy is nowhere more apparent than in relation to the divorce evil; their judicious application would nowhere prove so salutary.

In a word, the church must work longer and harder at the task of uplifting men. One man — a preacher; one day, — Sunday, are not enough to keep jace with the present tide of evil as it sweeps onward. But what is recommended for this particular line of work may be applied with increased efficiency to all the church's operations. Much of the present inefficiency of the church is due directly to the inconstancy of appeal as much as to the stress of counter attractions. Men cannot live too much in the presence of ideals to which they aspire. And it is easy for the flag to come down while other thoughts preoccupy. Her appeal to her own workers must be as constant as to society at large.

(3) Education. Under this head reference is made to orderly, systematic instruction in which the thought-content is to be supplied as much as the will is to be moved. It includes operations with children, and an additional type of activity among the

church's own constituency directed toward creating a larger intelligence regarding things religious.

In the first case, the Sunday school is the appropriate agency, and its operations are too well known to receive enlarged treatment here. But this can be supplemented by education in topics with which the Sunday school does not deal directly. Moral and ethical themes receive only a casual treatment extending through a period of only a few minutes. Parents will recognize the desirability of having weekly classes in such subjects, which children will be expected to attend as they attend the public schools. Hours and teaching can be arranged to suit the convenience of those concerned, but with unfailing regularity and seriousness of purpose. And it is quite beside the point to question the child's interest in such topics. The danger is rather that we underrate that interest and the child's own seriousness in our habit of constantly cloaking morals and religion under the garb of stories and pictures. If the child's attention is attracted by the dress, we should not blame the child if the truth is then lost upon it. Such work need not be applied to the children of the church alone. Wise parents of any faith will readily see its utility and avail themselves of its advantages, while the same children who are sought for the Sunday school may be persuaded or sent to these classes also.

The second place for a system of education in the church is in the training of workers. The extent of popular ignorance concerning the church and its work is amazing. This can be remedied and efficiency wonderfully increased by the establishing of short courses in church history, doctrine, church methods, and other pertinent subjects, which will give to the workers engaged a proper perspective with which to approach their work and at the same time provide a better foundation upon which to organize the work of the church. At present this is being done in a limited way in the matter of Bible study and foreign missions. There is no reason why it should not be extended to other topics with as great helpfulness.

(4) Philanthropy. The last department of the church's operations to be discussed here is philanthropy. Just what par-

ticular objects are to be included under this head it is hazardous to say. The history of the church in this respect has varied with the variety that comes with progress. The principle to be seen in operation is this: the church has been first in establishing agencies for relief and the improvement of the condition of mankind. This is when the world is selfish or skeptical. When the propriety and utility of such labors has been certainly established, the state or other independent body has assumed the responsibility and conduct. Such is the history of the hospitals and asylums, of schools and colleges, and such seems to be the impending fate of the Young Men's Christian Association. Indeed, we are fast coming upon the time when such outside agencies originate philanthropic movements and in turn look to the church only for inspiration, encouragement, and endorsement. The Anti-Tuberculosis Movement, the Child Labor crusade, the United Charities of large cities, and other like activities are of this type. It is the contention of some that these are the proper functions of the church which it has neglected to perform, and that in any awakening of the church to her proper activity and present duty, these will again come under her care and direction. However that may be, the fact remains that there are some activities of this sort for which she must be responsible. We can group them under three heads: first, the relief of distress; second, the provision of a healthful environment for the development of her charges; third, the extension of her labors beyond the immediate community.

As to the first, it is a principle of religion that the relief of distress is private duty, but where it is not performed at all, it unquestionably falls within the province of the church. It includes poverty, sickness, oppression, imprisonment, and the like.

The second aims to provide a temporary and necessarily limited social environment where the prevailing conditions are unhealthy. Such is in part the work of the Y. M. C. A., and constitutes a large part of the work of "institutional" churches, taking the form of clubs, reading-rooms, parlors, and other agencies of the same type. They are at the same time vantage points from which to operate upon the surrounding social conditions.



Indeed, the church should not allow this aspect of their relation to society to pass from them, so long as they are in her care; otherwise she surrenders a strategic position for working upon society. When, however, it has passed, it is usually the mark of their transition to the control and maintenance of the state.

The last of these groups comprises those agencies in which many churches co-operate for greater efficiency in a work that is not affected by local conditions. It is the work of missions, both home and foreign, the dissemination of religious literature, the maintenance of small churches, and the support of schools. Theoretically missions would be but one type of Evangelism, but so many other things are included in the term that for practical purposes it may be regarded as a species of philanthropy.

#### AGENCIES.

The question will be raised as to what are the *general agencies* required to carry out the work described.

In this plan the church of our familiar experience would be the centre of operations, where the work would be carried on in greater magnitude, where every feature of the work would be in operation. In addition to such a center, however, the conditions of a modern city make it desirable to operate one or more branch churches according to the needs of the community. The term "branch churches" is used instead of missions, about which there have gathered so many associations suggestive of patronage. Their purpose would be to get in touch with a section of the community that would otherwise be unreached, and they would be used as special centers for evangelism and education as described above. Here evangelistic work would be in progress continually, and any who might express the desire, or would consent, would be enrolled as members of the central church, though for reasons of distance and otherwise they might worship and serve here almost exclusively. Such churches would also be the scene of branch Sunday schools, whose scholars, too, would be enrolled in the central school and at appropriate intervals would attend its sessions; in such cases the name, enrollment, and visitation being planned to avoid the implication of discrimination and

to foster a sense of true fellowship. In such centers the church would also find ready use for all its available workers, assigning them to labors as convenient and practicable.

In both Sunday school and church the branches would thus be feeders of the central plant, and the effort made to incorporate all acquisitions into that body, thus adding to its resources.

Another feature of such a scheme of work is a church library. This institution would be of great benefit to all associated with the work. The pastor would find in it much of the suggestion, inspiration, and materials for his work; workers would turn to it for a better grasp of their problems; Sunday school scholars and members of the church would be provided with ready means of information on religious themes in general; and its shelves should abound in devotional literature for the needs of all.

One other help in carrying out these efforts is a local church paper. Its usefulness will appear in reporting facts and events in connection with the work, furnishing statistics and keeping the constituents informed, and sustaining their interest. Again, there are many things which a leader of such a work would like to communicate to those whom he may help, for which such a paper would serve as the best medium. And finally for purposes of propaganda no better instrument could be devised. For all of these purposes it would prove ready, effective, and inexpensive. Adding to this a few general religious journals upon the subscription list of the library, the needed touch with actual operations at home and abroad would be supplied.

With this much of detail the main features of the work have been described, a fruitful mind will readily discover other features that would not fail to enhance the effectiveness of the whole scheme.

That such a plan would involve liberal financial support, it is unnecessary to urge. The time-honored and God-blessed dependence of the church is the generosity of its members. But at the same time, this need not be its only dependence. In the support of such a church so organized and with such a definite purpose, there is provided the opportunity for men of large means to provide endowments which would secure an efficiency far

beyond anything which any local church could be counted on to contribute.

Such a church would require for its leaders men trained not only in books, but through contact with life to minister in sympathy with men. This end could well be achieved by some system of coöperation between seminaries and pastors by means of which young men should get the benefit of the experience and the insight of those on the field.

#### SOME OTHER THINGS.

A plan of activity somewhat similar to the one here proposed is the Institutional church. There is this difference: the prevailing type of institutional church puts its emphasis on its philanthropic work. But important as that may be, it is undeniably true that such work is not meeting the deeper and graver needs of the times; nor is it in line with the chief function of the church, the leavening of the thought, the quickening of the consciences of men. The church here described is an institutional church and far more than an institutional church, just as its program of evangelism propaganda is more than philanthropy.

Some question might arise in some minds as to the omission of a reference to the social life of the church. But it is hardly necessary to detail the social activities of a work that calls for such active co-operation involving close Christian fellowship.

There is another phase of the ministry which such a plan might still more powerfully affect. It is the personnel of the ministry. There is frequent complaint that the best men, in point of natural endowment, are not going into the ministry. And there is much to substantiate the claim. The suggestion is offered that, if the claim be true, it may be due in no small degree to the fact that as a young man looks forward to service, he sees in other fields a better opportunity for service than is presented by the present organization of the churches. The prospect of entertaining with a Sunday lecture or two, and remaining harmless and agreeable during the rest of the week is not very inviting. He wishes to be identified with the forces that make for progress, and in the general estimate of things the church does

little more than preserve the status quo. Whether his point of view is correct or no, it cannot be denied that he is influenced by it in his choice of a life's work; nor can it be denied that such a prospect of activity and usefulness as has here been presented will prove sufficient to attract a larger share of the best spirits among our young men into the ministry. For the program is one of real work, the end real usefulness.

But the establishment of such work according to whatever plans will reveal more than anything else that the church is again finding herself and her work and coming out of her confusion. For three hundred years now the church has been engaged in the reconstruction of her faith, which had become twisted and distorted by the ignorance and superstition of the middle ages. In doing so she has passed through some fierce conflicts, which are witnessed by the sectarian forms now perishing on the fields. But her engrossment with her weapons, her doctrines and her dogmas has been continued too long and men have lost interest. Still in some quarters there is the sound of the anvil, the beating the swords into plowshares, of spears into pruning hooks, and the farm instead of the fight attracts the interest of men. When, therefore, the church can take up these interests that are nearest the hearts of men, and throw into the work all the zeal, the earnestness, and the devotion given to the former strife, her progress and her power will be such as her brightest visions never revealed, her fondest desire never cherished.

Those times will be marked with union. The wasteful duplication of labor will be done away with. One church will minister where now a dozen stand. And the work herein described, the real service of men, will reveal itself the necessary and undisputed work of the Church of Jesus Christ as an agent of uplift in modern society.

*Tuskegee, Ala.*

GEORGE LAKE IMES.

## In the Book-World

*The Epistles of Paul*, by Edward Everett Nourse, is a text book prepared at the request of the Bible Study Department of the Young Women's Christian Association. It is a combination of introduction, analysis, and commentary, all in brief form and cast in a mould that bears constantly in mind the practical need which the book is asked to meet. The value of the book lies largely in the fact that it is born out of the practical experiences of the author in teaching the persons for whose service it is written. There can be little question that it will meet the needs for which it has been produced.

The introductions generally do not concern themselves with the critical problems of the Epistles, and are content to give a simple narrative of the events which led up to the letter's writing, prefacing it sometimes with the story of the founding of the church to which the letter was sent, and, in the case of the Corinthian and Colossian Epistles, with a description of the cities in which the churches were located. There is, as there should be, an absence of everything scholastic, while the method is so varied in the several introductions as to save one from the impression of all formalism of style.

The outlines which follow are very brief and in most cases are given not in the usual analysis form, but in a form of connected statement which carries the reader helpfully through the progress and development of the Epistle's thought.

The commentary is by passage rather than by verse, attention being called to important statements as they appear, which are given an informing interpretation. Each Epistle or group of Epistles, and sometimes each important division of the Epistle, is followed by a brief review section in which the student is brought to work out the suggestions which have been given.

Altogether, the book is an admirable attempt at a really serviceable instruction of the class of students for which it is intended. The author has not spared himself labor by making it a wholly inductive study, nor has he left the student without the stimulus of working over the rich material which he has presented.

The only suggestion of improvement which could occur to one is that there might be given a more balanced treatment of the writings. The Pastoral Epistles are without any commentary. The puzzling difficulty of such a letter as Colossians would be helped by a fuller introduction, while it would have been better had the analysis form been replaced in each case by the more helpful presentation of the progress of the Epistle's thought.

M. W. J.

For a long time one of the desiderata of the New Testament classroom and study has been a short introduction, compact enough to be easily mastered, scholarly enough to embody true critical method, and wise enough to present assured facts without a dogmatism of personal opinion or a confusion of variant views. As near an approach to this ideal as we have seen—save at one point—is *A Critical Introduction to the New Testament*, by Arthur S. Peake, Professor of Biblical Exegesis and Dean of the Faculty of Theology in Victoria University, Manchester, England—one of the volumes in the "Studies in Theology Series," whose origin is due to Dr. Fairbairn, late Principal of Mansfield College, Oxford.

The author's introductory chapter contents itself with a brief statement of the nature of the science of New Testament Introduction and its relations to the other departments of New Testament study. This is followed by a presentation of the history of modern New Testament Criticism, as it was inaugurated and influenced by the Baur School, with a disclosure of the critical faults which brought about the abandonment of its position. In closing, he presents some of the criteria to be recognized in the solution of the problems presented by the literature of the New Testament, chiefly the evangelistic concern in the production of the historical writings and the apologetic motive in the selection of their material.

Coming to the individual writings, he takes up, first the Pauline Epistles to which he devotes a quarter of his pages. Then, after a chapter on the Pastorals, he discusses the general Epistles to the Hebrews and of James, Peter, and Jude, giving the closing half of his book to the Historical Writings, including with them the Apocrypha and the Epistles of John.

Among the Pauline problems, he takes positive ground for the Apostolic origin of II Thessalonians, admitting the difficulties raised by the apocalyptic second chapter and the marked similarity of the second letter to the first, but not finding them impossible of a reasonable solution. He is disposed to date Galatians either during the Second Missionary Tour or in the interval between this and the next one, holding at the same time that its composition shows the surrounding of a journey—a journey which in this instance must be exceedingly difficult to determine in agreement with the evidence which the letter gives that the Apostle was at a distance from his readers, and under conditions which did not allow him to expect soon again to see them (4:20). If the author's interpretation of the οὕτως ταχέως of 1:6 and the τὸ πρότερον of 4:13 were better and if he had a clearer idea of the influence which the development of Paul's missionary experiences had upon the statement of his theology, he would see that the letter could not be placed before the Corinthian Epistles, and therefore must be after and not before the Third Missionary Tour. Of these Corinthian letters he holds the second to be composite, the last four chapters forming the closing part of the severe letter written between the sending of I Corinthians and the first nine chapters of II Corinthians. To the Author, the concluding chapter of Romans is an integral part of the letter—though it seems to us that in choosing for discussion this topic of integrity rather than the larger one of the Apostle's motive in writing it, the author has made his book unnecessarily technical and of less real service to the class of readers he has in view. It is the latter topic rather

than the former that would illumine the relation of the Epistle to the Apostle's missionary work, and this is the thing before all others which the reader of such a handbook as this Introduction ought to have presented to him. Of the Imprisonment Epistles, the Author dates Philip-pians last and holds to the Pauline origin of the others, even of Ephesians.

The Pastoral Epistles are considered not to have come from Paul in their present form, though containing not a little Pauline material—a second Roman imprisonment being considered improbable.

Hebrews is addressed to a Jewish Christian community in Rome, to dissuade them from an apostasy to Judaism of which they were in danger. Its author is more likely to have been Priscilla than any of the others traditionally or modernly suggested, and the date to which it best agrees is "after the death of Paul when the Neronian persecution was in its initial stages." James is thought more likely to have been a late than an early Christian writing and to have many marks of a compilation of original fragments from an unknown author—a view which seems to the writer to be due to a lack of analytical study of the Epistle. The first Epistle of Peter is most probably by the Apostle, written in the early sixties to Gentile Christians of the northern provinces of Asia Minor. Second Peter is by an unknown writer, most likely of the middle of the second century and resident in Egypt. It borrows largely from the Epistle of Jude which may or may not be from the pen of the brother of the Jerusalem James, though it is likely to have originated in the first century.

To the historical writings, especially the Fourth Gospel, the author has given his chief attention. His view of the Synoptic Problem is that held by the majority of scholars—in accord with which the Gospel of Mark contains the primary narrative and together with the non-Markan Logia (the *Q* of modern criticism) form the basis of the narrative of Matthew and Luke. His presentation of the problem is clear and informing and his discussion of it frank and fair. As to some of the points yet in debate, he takes definite position as *e. g.* against the theory that Matthew's Gospel is a translation from an Aramaic original, or that the source of the Double Tradition (Matthew and Luke) cannot be identified with the Logia of Papias, or that we need to postulate a radical reconstruction of Mark in order to account for the difference in the use of this gospel by Matthew and by Luke. At other points he has an open mind—*e. g.* as to whether Mark made use of *Q*; as to whether Matthew or Luke made more accurate use of it and as to whether there is any chance of even its partial reconstruction. He holds it was written for the Christians of Palestine before the destruction of the Temple.

As regards the Gospels individually, the Second Gospel is recognized as having the reminiscences of Peter behind it, though not being a mere reproduction of Peter's preaching, other sources having entered into its contents. Mark is held to be its writer throughout—having produced it in Rome, after Peter's death and somewhere between 64 and 70. On the other hand, the First Gospel was not written by the Apostle Matthew, who was responsible only for *Q*, which the Jewish Christian compiler of the Gospel has so largely incorporated into his work and from which fact the tradition of its Matthew authorship has arisen. This compiled Gospel

dates considerably after 70 and probably had its place of origin in Syria rather than in Italy. The Third Gospel is made dependent for its authorship upon the authorship of Acts; but as this is held to have been Lucan, the Gospel is also assigned to this writer. He considers the peculiar material in the Gospel to have come from Luke's special sources rather than from a special use of Q.

The chief interest for the reader is in the author's treatment of the Johannine Writings. He gives a chapter (XIV) to the discussion of these writings as a group. It is as fine a piece of reasoning as we have seen in support of the Ephesian residence of the Apostle and his identification with the beloved disciple. The writings are then taken up individually,—beginning with the Apocalypse, which is discussed as to its structure much more at length than the limits of the author's book would seem to justify. It is held, rightly, to be composite, embodying documentary material, primitive tradition and original contribution. In its present form it is later than 70, probably produced in Domitian's reign, by a John other than the Apostle—possibly by a third unknown John, other than the Presbyter. The First Epistle is by the author of the First Gospel—the other two by the Presbyter John.

The Gospel is given an exhaustive discussion. The external evidence is carefully reviewed and the conviction expressed that it favors, though not conclusively, a composition by the Apostle. It is recognized as possible though not probable that Irenaeus confused the Apostle with the Presbyter John—more definitely, that the Gospel incorporates a work of the Apostle—either as the First Gospel does the Q of Matthew or as the Second Gospel does the preaching of Peter. Whether such reproduction of Apostolic material can be proved naturally depends upon internal evidence.

In the treatment of this internal evidence the writer proceeds along the usual lines, prefixing, however, the indirect testimony to the author's Jewish nationality, his Palestinian residence, his personal participation in the events and his identity with the Apostle, with the direct testimony to the eye-witness character of the record. This he holds is confined to the three passages 21:24, 19:35, 1:14, the last one of which alone—in his view—gives strong presumption in this direction.

The writer's estimate of this evidence is that the author is shown beyond question to have been a Jew and long resident in, if not native of Palestine, but that he was an eye-witness and an Apostle, while strongly suggested, is not proven; for it might be satisfied by the fact that he had access to "an exceptionally good tradition". This estimate is scholarly in its caution, but one cannot but feel that after the value which the writer places upon the evidence to the last two points, he should have held that it leads to a conviction on the author's part of something more than even an exceptionally good tradition. If the evidence of first hand sources shown in the record places it in the category of our Second Gospel—as the writer is disposed to consider possible—we must remember that the Second Gospel's sources are after all those of an eye-witness and not merely of "an exceptionally good tradition."

This treatment of the internal evidence is followed by a discussion of the objections to the Apostolic Authorship. Into these the writer enters



with a fine impartiality, recognizing at the outset the bias possible both to the objector and the apologete by the fundamental theological positions assumed — and holding himself to a strict consideration of the points raised in the fields of pure criticism. These points naturally are confined almost wholly to the contrasts which the Gospel betrays to the Synoptic record and the Synoptic point of view. The writer admits the weight of these contrasts, but brings out easily the modifications to them which must be recognized by a frank scholarship.

This discussion of the objections to the Apostolic Authorship is clearly one of the strongest portions of this Introduction — especially the consideration of the date of the Last Supper and the Crucifixion, where the writer shows the Fourth Gospel account to be the more accurate, and the claim of Jesus to pre-existence, where he brings out that the acceptance of this teaching by the early church without opposition is largely presumptive of its having been taught by Jesus himself. At the same time, we believe his treatment of the other points of modification would have been stronger had he given fuller study to the Chronology of the Fourth Gospel (p. 214), and to the development of the Messianic teaching by Jesus in the Synoptic record. Jesus's presentation of his claims to personal relationship between his disciples and himself in the direction of a faith in him cannot be rightly valued save by a careful investigation of the general religious faith which they already possessed as Jews and of the steps by which Jesus sought to lead them from this to that more intimate personal faith in himself. Without this the spiritual life of the early discipleship would have been impossible. All that the writer says about the subjectivity introduced by the author into the form of the Fourth Gospel discourses compels attention, but the discourse of the sixth chapter on the Bread of Life is not an impossible discourse by Jesus even in the Synagogue at Capernaum, when one considers the crisis in which it was delivered and the popular confusion in which it resulted. The talk with the Samaritan woman cannot fairly be paralleled with it in its mystical character and has in itself no improbability of having been uttered by Jesus.

The writer has given us an ably judicious discussion of the Gospel, avoiding extreme positions and coming to the conclusion that while external evidence favors, though it does not demand Johannine authorship, internal evidence seems to show that the author had access to genuine historical reminiscences, either his own or another's, casting them in their present form through apologetic needs and theological interest. This historical character of the contents he rightly holds is the most important item in the results — the identity of the author being, as it ought to be, a secondary matter. At the same time, we cannot see that the objections to the identity of the author with the Apostle have been proven (pp. 224-226).

Taken all together, a better manual for the English student of New Testament Criticism would not be easy to find. Its one fault is that, in his attempt to present fairly both sides of the case, the writer more often than we could wish, gives an impression of indecision which is not satisfying to one anxious to reach conclusions, nor altogether helpful to one who wishes to use the book as a guide and study. But after all it

is better to have this than the dogmatism of a self-complacent consciousness in the disappearance of positive truth which characterizes some other modern attempts at introductory work in the New Testament. (Scribner's pp. ix, 242).

M. W. J.

The reader of *The Making of the Bible*, by Dr. A. E. Dunning, will be struck at once by a remarkable discrepancy between the Foreword and the work itself. Instead of a discussion of the whole Bible as the Foreword leads one to expect, the volume deals only with the Old Testament.

The method followed in this brief text-book is, as a prefatory note says, "somewhat unusual," but we cannot agree with the further statement that it is "natural." We do not think that a method of study of the making of the Old Testament that begins with the Writings, i. e., the third division of the Hebrew Bible, but rearranges their order, with no regard for their respective dates, can be called natural. The same criticism applies to the second and third divisions, the Prophet and the Law. What is said about the different O. T. books is good, as far as it goes, but is usually too brief and too little related to the historical circumstances under which the books were first written and afterwards collected to give the student a really adequate idea of how the Old Testament came into being. (Pilgrim Press, pp. vii, 191. 75¢.)

E. E. N.

It is a very readable and, to our mind, helpful and timely collection of essays that Rev. Cyril W. Emmet has given us under the title, *The Eschatological Question in the Gospels and Other Studies in New Testament Criticism*. The most important parts of the volume are those devoted to a critique of the views of Schweitzer on the eschatology of Jesus and of some of the positions taken by Loisy in his recent but widely-read work on the Synoptic Gospels. It is well to have such a vigorous and clear exposition of the fallacies of Schweitzer and Loisy put into the hands of English readers. Of the other essays in this volume, only one, that on Galatians, fails in being suggestive of new points. In attempting to prove Galatians the earliest of Paul's Epistles the author has added nothing to arguments already advanced and has failed to see the strength of the counter argument. (Imported by Scribner, pp. viii, 239. \$2.25.)

E. E. N.

For fifty years August Bebel has been intimately associated with the social movement in Germany. He has seen the Social Democratic party grow from nothing, to a body of four and a quarter million voters. Not only has he seen the growth, but it is probable that he has had more to do with it than any other man now living. *Bebel's Reminiscences* therefore are of very great value for the study of the growth of Socialism in Germany. He writes about himself and his contemporaries with that same freedom, which in the early days often sent him to prison. In his pages we get glimpses and impressions of Liebknecht, Lassalle, Becker, von Schweitzer, Vahlteich, and other men friends and foes, who were making history. The first volume takes us through his pathetic childhood, and young manhood up to the year 1870. One or two other volumes are

to follow.' Together they will form a work which no student of the social movement can afford to neglect. (Socialist Literature Co., N. Y., pp. 224. 75¢.) C. M. G.

*Blue Sky* is the story of a singularly helpful life. The many friends of missions will welcome this life of Mrs. Caswell Broad written by her brother, Dr. J. B. Clark. It gives an account of her work amongst the Indians of Northern New York to whom she went as a teacher, her wise leadership in mission and social settlement work in Boston, her remarkable success in making the Home Missionary Magazine what it came to be under her editorial charge, her work as National Secretary of Woman's Work and finally those remarkable missionary journeys undertaken by Mr. and Mrs. Broad in which they carried cheer and comfort to the widely scattered frontier missionaries. The book brings before us a resourceful Christian woman devoted to her work, with an abundance of energy, ready to use new methods when the new ways promised larger success. (The Pilgrim Press, pp. 238. \$1.00.) C. M. G.

The career brought before us in Edward F. Williams' *The Life of Dr. D. K. Pearsons, Friend of the Small College and of Missions* is in some ways unique. It is not unusual for a Christian man to acquire wealth and then retire from business. It is out of the ordinary for a man to give away his millions, devoting the same care to the giving that he did to the acquiring. This book shows how wisely and carefully Dr. Pearsons gave to the small colleges. In many cases literally saving them from extinction. A list is given of the institutions aided and in each case some details of his methods, together with the appreciation of these who were interested in the management of the different institutions. In these days of large gifts this is a book which will show to many the best ways of using their means. (The Pilgrim Press, pp. 308. \$1.25.) C. M. G.

Connecticut is fortunate in having two men to interpret the atmosphere of country life in New England: Mr. Child of Fairfield, and Mr. Clark of Wethersfield. Both have fine literary qualities and genial humor. One has the rare gift of historical imagination, and the other a fine sense of cotemporary traits. Each is a Yankee in the best sense of the term, and both have appreciative insight into the poetry of everyday life, that makes the reading of their books both a refreshment and an inspiration. Mr. Child in the present volume on *A Country Parish* makes the scenes and personalities of former days live again. He has the graphic pen of portrayal, the historic curiosity over detail, and the imagination of a literary artist, which dwells with fondness upon localities and episodes of his country parish life. The antiquarian will delight in the resurrections he makes: the lover of country scenes will enjoy his charming descriptions; and the man who delights in the "Bonnie Brier Bush" will discover personalities to match a Scottish parish right about him in familiar New England streets. A charming book for which we thank the author. (Pilgrim Press, pp. 251. \$1.25 net.) A. R. M.

*The New Theology*, by a Methodist layman, Mr. Hamilton White, is a frank and at times blunt, confession of his theological position, as a

modern man, by one who has felt the insufficiency or errors of many of the traditional theological opinions, but has nevertheless kept his hold on the vital truth revealed in the Bible and in Jesus Christ. Many of the statements are somewhat recklessly altered, and some of the positions combated as though they were considered important today have long since been abandoned. In spite of these faults, the book is worth while reading, especially for ministers, as giving them to know what a wide-awake intelligent layman thinks. (Broadway Publishing Co., pp. 206. \$1.25).

E. E. N.

If there is another book with more sensible observation and common sense in addressing young woman than *Girls and Education*, I do not know where you will find it. Dean Briggs of Radcliffe has the charm of a rare literary gift as becomes a dweller in Cambridge. He has the refinement which should characterize the head of a woman's college: but he has also that familiarity with common life, and that cool judgment of essential values that enable him to give homely advice and strike matter of fact notes without loss of dignity. Different problems which confront girls are treated with ripe and humorous wisdom. His robust judgment makes his scholarship subservient to helpful suggestion, and his charming literary allusions do not carry him away from the duties and amenities of everyday life. (Houghton & Mifflin Co., pp. 162. \$1.00 net.) A. R. M.

The book is heralded as one that has received in Great Britain the greatest publicity of the season. Under the editorship of W. Forbes Gray, a number of Englishmen in Church and State discuss the problem of *Non-Church-Going*. Oliver Lodge, Herbert Stead, Professor Stalker, Ramsay Macdonald, Rev. Dr. Ballard and others are the writers. The reasons alleged are numerous, the remedies suggested are less frequent. There seems to be an admission of a fact in England far more sweeping than would be granted by the same diversity of authorship in this country. There is a more pessimistic tone than we find in the range of literature on this subject of late years in America. There is less citation of the actual improvements of church method chronicled than in books on this side of the sea. Either our conditions are better in America, or there is a more optimistic spirit among us. But in reading the books of Rausenbusch, Croker, Mathews and others in America, we should include this English work of representative authors. Perhaps in no one of the recent works upon this subject can we find so many and so diverse statements as to causes of an alleged alienation from the Church. (Revell, pp. 223. \$1.00 net.)

A. R. M.

In the increasing literature on the Sunday School, a book on the *Evolution of the Sunday School* down to the more recent movements has been much needed. Dr. Trumbull's book and Miss Brown's volume were most admirable, but were not sufficient for the more recent development. Dr. H. F. Cope of the Religious Education Association has shown his admirable equipment for his task in this succinct volume. The book is designed to show the capacity of the movement for progressive development, to indicate how it has surmounted obstacles, been amenable to

criticism, and how the past even in presence of modern improvements has left important elements for our heritage. The book traces the Hebrew Methods, the Early Church contribution, the mediaeval schools, the Raikes movement, the International S. S. Association, the causes and factors of modern development. We have here an interesting chapter on the School for Adults and the methods of Bible study recently introduced, an account of the Religious Education Association, and an excellent Bibliography. Nearly half the work deals with the more modern history, and is full of most valuable information not otherwise obtainable in so graphic and authoritative form. (Pilgrim Press, pp. 240. 75 cts.) A. R. M.

To one who knows Dr. C. L. Goodell's "Pastoral and Personal Evangelism" this new book is no surprise. In the earlier work, the instances he gave of "handpicked" pastoral fruit were noteworthy. In this book he goes on to tell further incidents of personal work, and wonderful changes wrought by the gospel. The reader of Mr. Begbie's books on phenomenal conversions has always wished he would give cases from less exceptional surroundings, and indicate instances of changed lives in the average range of experience. This Dr. Goodell has done in *Following the Gleam*. With few exceptions the stories he tells are from his own pastoral experiences. The book is a fitting companion to Begbie's volumes, and shows the wonderful transformations occurring in lives closer to our ordinary ranges of temperament and surroundings. Dr. Goodell has had a rich experience in personal work and no one knows better than he the fruits of personal work for individuals. (Funk & Wagnalls, pp. 227, \$1.00 net.) A. R. M.

The remarkable thing about the Yale Lectures on Preaching is the variety of themes disclosed from year to year, the new points of view, the permutations of material. The breadth and vitality of the preacher's vocation is no where more forcibly shown than in the freshness of these successive volumes—each presenting the subject from a new angle, and disclosing the rich personality of motive and method. Few influences of our day have done more to redeem Homiletics from a cold and Mechanical treatment than these courses of lectures.

Dr. F. W. Gunsaulus's fame as a preacher and lecturer had quickened our anticipations of his contribution, which has just appeared in *The Minister and the Spiritual Life*. This theme would seem to suggest what we generally associate with the specifically devotional life as compared with the intellectual or practical. But this is not the author's purpose. One great difficulty both in hearing and in reading the lectures is to grasp just what the lecturer does mean by his term. Either the author has a meaning so broad that the reader cannot apprehend it, or it is so vague that it defies analysis, or it is somehow lost in the elaborate rhetoric of the speaker. We feel that the writer has something very noble, comprehensive and uplifting to connote by the word spiritual, and yet when we have finished the book, we cannot tell his meaning, save that he seems to imply conscious and "subconscious" personality suffused by high ideals and rich experiences. This vagueness as to the meaning of the principal word in his thesis pervades the discussion. There are splendid outbursts

of thought; there are notable protests of breadth; there are fine vindications of the power of great central truths; there is stimulating loyalty to Christ uttered; rare poetic sympathies disclosed; insight into social conditions; and unusual exegetical freshness: but a certain lack of unity and constructive thought robs the book of a certain practical helpfulness, however stimulating it may be to heart and mind. This effect is often the power of a sermon, though we cannot analyze its elements; but we expect more clarity in a course of academic lectures. Possibly this quality in these lectures is owing to the fact disclosed in a preliminary note that the lectures as published are made up not only of the lectures as delivered but also of answers to questions asked, other occasional addresses given at Yale, and certain passages and statements already used in published volumes of sermons. This may account too for the bulk of the volume which might have been more effective if shorter. No volume of Yale Lectures has shown higher rhetorical qualities or richer oratorical elements, but the perils of affluence are also evident. (Revell, pp. 397. \$1.25.)

A. R. M.

How a man who has made his fame and showed his power as a pastor should be such an interpreter of student life and be a leader in academic circles is explained by such volumes as "Cap and Gown" recently reviewed, and *The Modern Man's Religion* just published. What characterizes both volumes is the striking simplicity and directness of the style. We are never at a loss to know just what the speaker means. Another thing is the familiarity of the scholar with the plain necessities of the average man or youth, and his power of interpreting the familiar ranges of thought and transplanting them into higher reaches of motive. Another characteristic is his ability to say fresh and broadening things without unduly shocking the conservative sense. To these characteristics must also be added the impress of vital religious experience, and a wide range of human interests and sympathies in all literature, scholarship and daily experience. We feel that Dr. C. R. Brown has lived among men as well as with books. He has none of the affectations of learning, nor does he ever seek to impress his own attainments. Fine samples are they of scholarly humility and a simple desire to help. He discusses before students in the Teachers' College at Columbia such themes as "Truth and Life," "The Worth of Incomplete Knowledge," "A Deepening Experience," "The Preacher's Use of the Bible," and "Fellowship through Service." (Pilgrim Press, pp. 166. \$1.00.)

A. R. M.

The title, *Communion with God*, suggests a work something like Hermann's Classic on that great theme. But the present work, by Darwell Stone, and David C. Simpson, both of Oxford, is of a very different type from that of Hermann. The expression "Communion with God," is used in a general sense for religion. In Part I, the Ethnic religions are surveyed briefly, with a view to pointing out their service in preparing the world for Christianity. Then in Part II, the Hebrew religion, as exhibited in the O. T. and in the Apocryphal and Apocalyptic literature, is similarly reviewed. In Part III, New Testament conceptions of Christian

Communion with God, as seen in the Gospels, in Paul, in the other N. T. books, are set forth.

The treatment of this important theme in the volume before us is inadequate, although frequently it is helpfully suggestive. There is also an over-emphasis on the priestly and ritualistic mode of Communion which, to our view, gives these a greater importance than they actually had in the mind of Christ or Paul or of the great prophets of ancient Israel. (Scribners, pp. 211. \$1.50.)

E. E. N.

Ever since its appearance in 1895, *The Hymnal*, issued by the Presbyterian Board of Publication, has been recognized as one of the best of our recent hymn-books. It was the work of Dr. Louis F. Benson, who is perhaps our leading expert in this field of editorial compilation. Dr. Benson has now prepared a revised edition of the book, embodying the results of sixteen years of experience and observation in its use.

The new edition is put forth with the same care and taste on the part of the publishers as before, its type, paper, and binding being unexceptionable. The arrangement of the hymns is much the same, though greater pains has been taken to distribute most of them under the rubrics of the Apostles' Creed—these being interpreted freely enough to cover a wide range of expression. The primary difference between the two editions is in the omission of about 100 hymns and the insertion of about 110 others. The total number is therefore slightly increased—to 734. A notable section now included is that headed "Evangelistic Services," in which are grouped some poems that have occasional utility in such services. The whole apparatus of tunes, also, has been worked over, and many substitutions made, though not as many as in the hymns.

It is instructive to examine the lists of changes in the hymns. From the time before 1800 about 25 are discarded, from the first half of the 19th century about 35 and from the last half about 45. On the other hand, about 5 from before 1800 are inserted, about 15 from the early 19th century, and about 90 from the more recent period. These figures indicate the shifts of usage that are naturally taking place. But a study of the exact details of change brings into view just that heightened critical judgment that marks the expert editor. Dr. Benson is evidently doing much more than merely follow a general drift of sentiment away from the very familiar toward the novel. He is carefully appraising materials, old and new, and seeking to shape progress so as to lay aside what is relatively commonplace or conventional in favor of that which is more vital and hence more useful. A hint of the topics receiving accent is given by the fact that under "Evangelistic Services" are 14 new hymns, under "Children's Hymns" 10, under "Brotherhood and Service" 8, and under "Missions," "Aspiration," and "Love and Communion with Christ" each 7. (Presbyterian Board of Publication, pp. 647.) W. S. P.

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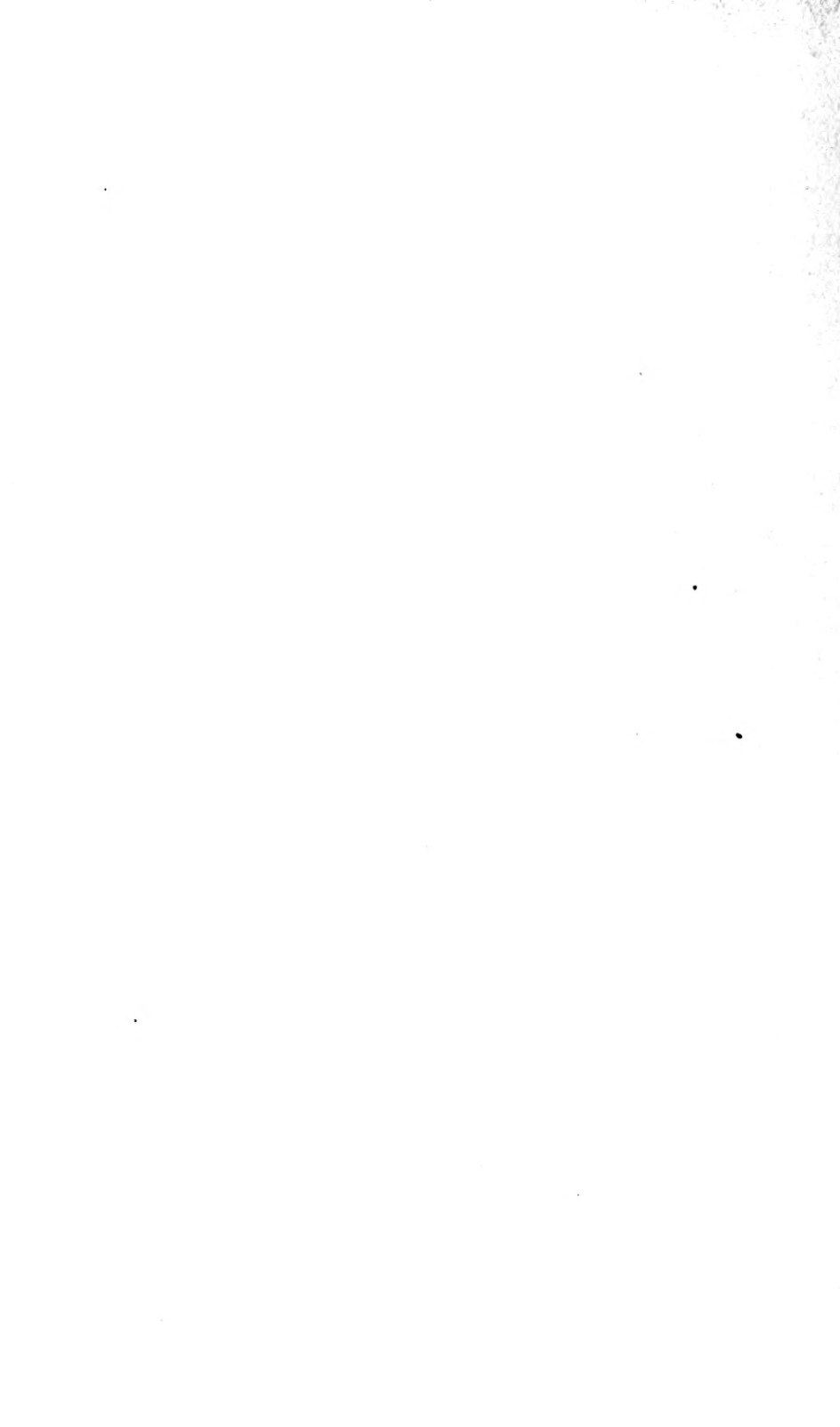
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*The Record gives up its entire space this issue to the addresses at the Eighth Annual Conference of Eastern College and University Men Concerning the Ministry. We print first the program in the original form, and then give almost all the addresses complete.*

*This annual conference has proved an occasion of great interest bringing together at Hartford at this time about one hundred and twenty-five students. The addresses given at this and previous conferences make a body of literature on the ministerial calling of unique value.*



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**Eighth Annual Conference**  
OF  
**Eastern College and University Men**  
CONCERNING  
**The Christian Ministry**

Under the Auspices  
OF  
Andover Theological Seminary  
Union Theological Seminary  
Hartford Theological Seminary



To be held at  
**Hartford Theological Seminary**  
HARTFORD, CONN.  
**March 22-24, 1912**



**Purpose:**  
To present to those College and University men who  
are now deciding upon their life work, definite and  
reliable information concerning the challenge  
and opportunities of the Christian Ministry.

## PROGRAM



Friday Evening, March 22, at 7.30 o'clock:

Address of Welcome.

Dean M. W. Jacobus,  
Hartford Theological Seminary.

The Challenge of the Ministry to the Young Manhood  
of To-day.

President Albert P. Fitch,  
Andover Theological Seminary.

The Opportunity for Ministerial Leadership.

Reverend Harry E. Fosdick,  
Union Theological Seminary.

After this session the students of Hartford Theological Seminary will  
entertain delegates and visiting friends at an informal reception.

Saturday Morning, March 23, at 10 o'clock:

The Ideal of the Ministry.

Professor G. A. Johnston Ross,  
Presbyterian College, Montreal, Canada.

The Call to the Ministry from the Social Problems of the  
City.

Reverend Herman F. Swartz,  
New York City.

The Minister as a Student of the Bible.

Mr. Robert E. Speer,  
Presbyterian Board of Foreign Missions.

Saturday Afternoon:

Delegates will be given an opportunity to visit the religious and philanthropic institutions and various places of historic interest in Hartford and vicinity.

## Saturday Evening, at 8 o'clock:

The Challenge to the Minister in the Awakening of the Laity.

Professor A. D. F. Hamlin,

Columbia University.

The Privilege of the Minister to Shape the World of Boyhood.

Mr. M. Herbert Bowman,

The Hill School, Pottstown, Pa.

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## Sunday Morning:

The Conference is invited to attend Morning Worship in the various Churches of the City.

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## Sunday Afternoon, at 3.30 o'clock:

The Call to the Minister from the Neglected Country Community.

President Kenyon L. Butterfield

Massachusetts Agricultural College.

The Need of a Trained Ministry to Shape the World's Statesmanship.

President W. Douglas Mackenzie,

Hartford Theological Seminary.

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## Sunday Evening, at 7.30 o'clock:

The Spiritual Requirements for the Ministry.

Reverend Howard Arnold Walter,

Assistant Pastor, Asylum Hill Congregational Church, Hartford, Conn.

The Force of Personality in the Ministry.

Mr. Nolan R. Best,

Editor of *The Continent*, New York City

Closing Remarks.

President W. Douglas Mackenzie.

All College and University men are invited to attend this Conference, whether or not they have any thought of entering the ministry.

The delegates will be entertained by the Hartford Theological Seminary and its friends.

Names of delegates should be forwarded to C. N. St. John, Hosmer Hall, Hartford, Conn., before **March 18th.**

Delegates should register immediately upon arrival at Hosmer Hall, where they will be directed to their places of entertainment.

Opportunity for personal conference on the Ministry as a life work will be given after the several sessions.

## ADDRESS OF WELCOME

DEAN M. W. JACOBUS

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Gentlemen: It is a great pleasure to welcome you to the city of Thomas Hooker, the preacher, the pioneer, the patriot.

This is a city founded by a church. No more really in the Sepoy Mutiny did the 93rd Highlanders carry with them the organization and ministry of their church — its minister, its elders, its sacraments, even on to the field of battle — than did that company of Thomas Hooker bring the church with them on that wearisome journey from the banks of the Charles to the banks of the Connecticut, where they constituted and established the settlement which is today the city of Hartford. Down in the old Center Church on Main street you will see the window to the memory of Thomas Hooker; and on it the words with which, almost three centuries ago, he pleaded before the General Court of Connecticut for those rights of the people which have formed the foundation principle of this, our American democracy. "To the people, under God, belongs the right to choose their own magistrates; and when chosen, to determine the limitations of their place and power." That is almost a direct primary.

If we had called you together in that ancient time to consider the claims of the ministry upon your lives, it would have been a very serious matter for your consideration; for in those days that vocation would have thrown you into the very heat of the great questions of the age and the hour — the question of the rights of the rulers and the rights of the ruled; the question of the authority of the church over the lives of men; the question of the ability of theology to determine the experience of the soul. And the answering of these questions rightly would have involved for you misunderstanding, denunciation, excommunication, persecution, possibly death; at the best, exile from your home across a wintry waste of waters, and still the same battle to be fought

in the new conditions of a wilderness land, and a social order travailing to its birth.

But in this year of our Lord, this year of his grace 1912, it seems to some of you doubtless a very much lighter and easier matter when you come to consider the question of the claim of the ministry upon your life. I want to assure you that the questions that you face today are no less serious than those you would have faced three hundred years ago. They may seem less tragic, but they are not less serious. Indeed I venture to say that they have a tragedy that belongs wholly to themselves. No minister today can be a recluse and accomplish the work which God has called him to do. He might have been that a century or so ago, but not today. He may not be a politician, but he must face the question of the influence of himself and his church upon the law and the order of his community. He cannot hand them over to the social authorities and say, "I have nothing to do with them." He may not be a social settlement worker, but he cannot rid himself of the responsibility of his church for a vital concern in the social problems of his city — the tenement house, the slums, the unemployed, the Social Evil, vice and crime,— he cannot rid himself of these things simply because he is a minister. He may not be a Y. M. C. A. Secretary, but there are boys in his parish; and he must inspire his church to minister to those boys or lose them forever to his church — and to themselves. He may not have a very clear idea of the meaning of Religious Pedagogy. He may not even know how to pronounce it. But unless he throws himself into the problem of the religious education of the homes and the schools and the community where he lives and does his ministry, he has missed his calling as a minister of Jesus Christ.

He may think that the only thing he is called to do is to deliver the Christian message. If so, he thinks wrong. For Christianity knows nothing of a Christian message divorced from a Christian mission, any more than it knows anything of a Christian mission divorced from a Christian message. In fact, his ministry has fallen upon a time when the great problem, as it seems to me, is so to unite the Christian message and the Christian mission that the worker in the great lay activities of Christianity and the



worker in the great activity of the ministry shall come together in such a sympathy of view, in such co-operation of work, that Christianity shall realize that solidarity of its aggression into this world without which it can never accomplish the Commission which its Master has laid upon it ; namely, to reconstruct humanity into the Kingdom of God.

Now, gentlemen, we welcome you to this conference in this day, upon these questions. Never have you been called to consider more really and more earnestly what your Christian manhood will do with itself in the work of its life. The men who have come here, and who are to be here, to talk to you will speak to you, I know, kindly, but, unless I am greatly mistaken, they are going to speak to you plainly ; they are going to speak to you frankly ; they are going to speak to you with a full sympathy for all the queries, and all the hesitancies, and all the doubts which may be in your mind ; they are going to speak to you with a full sympathy for all ambitions and all the hunger of ideals which may be before you ; and they are going to speak to you out of a conviction born of experience as to what the ministry means, and as to what the ministry can be made to mean in the magnificent possibilities of these days in which we have got to live and do our work. These questions are going to be before you and you cannot escape them ; and we want you to realize that we have called you here in all the kindliness of a sympathy and in all the seriousness of an appreciation of what it means to you to decide the questions of your young manhood's use of the life God has given you. May God bless you in this conference.

## THE CHALLENGE OF THE MINISTRY TO THE YOUNG MANHOOD OF TODAY

PRESIDENT ALBERT PARKER FITCH

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FELLOWS: It is with a very precious sense of the honor that is given to me, and also with an overwhelming sense of the responsibility that the honor brings with it, that, after this happy and gracious speech of welcome from Dr. Jacobus, I make the opening address of this conference. And because the honor and responsibility of making the opening address falls upon me I would like to make a few preliminary observations which have something to do with all that I have to say tonight.

First of all, as to the spirit and the purpose of a conference like this. I feel convinced that the aim of those who have instituted the conference, and of those who are to address you during it, is not to advise your lives so much as it is to try to help you to direct your lives; it is not at all to try to persuade you; it is rather to try to interpret you. Nothing would be more unjustifiable than for us to gather you here together and then, from the vantage point of an older life, endeavor to give you a rosy, partial vision of a profession into which you should be drawn. Nothing could be further from the ideas, I know, of those who are to speak to you. I would not dare to advise a man—to urge a man, at least—to enter the Christian ministry. All I would dare to do would be to serve as an instrument to help him to see into his own soul, and to discover if that was urging him into the Christian ministry.

And then, secondly, this ought not to be an inspirational conference, but it should be an informational conference, dealing with plain, hard, sober facts in the simplest, most direct fashion in which we can set those facts forth. A very heavy responsibility rests upon us all to deal with the truth, the whole truth,

and nothing but the truth; a responsibility to you, a responsibility to the Christian ministry, and a responsibility to the truth itself.

To proceed then to our theme, "The Challenge of the Ministry to the Young Manhood of today," I think if I understand undergraduate life in our American colleges at all that there are three characteristic hopes, which are found among the seniors of our American colleges, which hopes are always very much to the front when they are considering what is to be their life profession. The first hope, is this: the average American undergraduate wants to live a serviceable life. I think that is one of the noblest characteristics of our student bodies throughout the country, that they are filled with this passion for service. And not merely does he feel that he wants to serve, but he feels his responsibility as an educated man in the community; he feels that he wants to take his life and bring it directly to bear in itself upon busy human lives, to relate it to the course of those lives. The undergraduates of thirty-five or forty years ago spent their surplus energy largely in useless or dissipated ways, but the young men of the colleges today have a passion for a generous, unselfish social service.

Now, the first thing I think the boy wants to know about any profession he is considering is this: Does it offer to me as an educated collegian a chance for large service in the community? Will it be for me a vehicle through which I can leave this generation a little better than I found it? And if we think of the claims of the various professions I think we must see that the church offers an almost incomparable field for human service. The ministry presents a most inviting field for the undergraduate who is honestly imbued with this spirit of service, who wants to do things for others and for his community. It offers, first of all, fundamental service in some respects greater than any other profession. You deal with the motives of life, you deal with the inspirations of life, you deal with the causes of life; you do not deal with its superficialities, but with its profoundest depths. There is no other man in the community who may be so fundamentally the servant of the community as the Christian minister. He performs the unchanging primary service for the race, the bringing of men into the knowledge of themselves in the life of Almighty

God. The thirst of the world is the thirst of God. All the varied and complex activities of human life can be traced back to the conscious or unconscious thirst for God; and the many foolish, perverse, wavering, hidden and uncertain aspirations and longings but express that thirst. Now, the office of the ministry is to transmit to men the life of Him from whom they are come, and back to whom in their deepest consciousness they know they must eventually go. It is perfectly true to say that fundamentally the minister is the most important servant of the community, if he has spiritual power, if he has religious insight, if he has the prophetic spirit. He transmits the truth of God to men. He gives to men the most precious gift that men can have, the knowledge of themselves in the life of God.

Now, a second thing which I think is characteristic of the undergraduates of American colleges today is this — their first hope is to live a serviceable life; their second hope is this — to have intellectual freedom, to have mental integrity. I think few things are more characteristic or more praiseworthy in the American undergraduate than his scorn for men who divide their minds into compartments, doing things with one quarter of their minds which in another quarter they regret. The question is frequently asked by men considering the vocation of the ministry, "Can I in the Christian ministry keep my intellectual integrity unimpaired? May I there be allowed to think with freedom? Now, I take it for granted at once that in the law and in medicine it is easier to keep one's intellectual freedom than it is in the ministry. That seems to me quite clear. I also think it is clear that it is easier to keep one's intellectual integrity in the ministry than it is in journalism or in politics. In the profession of journalism and in the profession of politics there are far greater difficulties to be overcome if a man is to keep his intellectual freedom than in the profession of the ministry. We all know how the ideals of the owner and the desires of the man who advertises in the paper will bear with a heavy hand upon the editor of the paper. We all have heard of how Mr. Metcalf, the dramatic editor of "Life," has been for some time kept out of several theatres in New York City because of the adverse comment in his paper concerning some theatrical men and matters. The mat-

ters. The matter was taken to the courts and the opponents of Mr. Metcalf were sustained in excluding him from their theatres. He purchased his intellectual integrity at a great price, and all honor to Mr. Metcalf that he did it. And there is the case of Mr. Winter, the dean of dramatic critics in this country, who was put off his paper, the "Tribune," partly because he preferred to keep his intellectual integrity. And we all know, of course, how difficult it is, and alas! how rare it is, for men to pursue the profession of politics through a long period of years to come out owning their own souls or owning their own minds. Now, it is far easier in the ministry for a man to keep his intellectual integrity. It is my honest conviction that if a man be honest and courageous there is no reason whatever today why he cannot keep through all the course of his ministry his own intellectual self-respect. No longer, for instance, is a creed a fixed thing in American ecclesiastical life; no longer do we regard a creed as a past and present religious test, but rather as the testimony to the experiences of our forefathers. No longer do we repeat a creed as the standard of our present life but rather as an act of devotion in the same way in which we read or sing some hymns; not scrutinizing their theology but entering into their spirit. Any man who has intelligence and who has authority can say those things which are given to him to say, and say them without let or hindrance. I remember very well my own ministry, when I was young and audacious, and not very well trained in the patience for human life that men gain after a while in the ministry, that I said some very radical and some extremely foolish things. But I cannot recall that anyone ever even intimated to me that I was not to say that which my heart at the time told me to utter. I am sure if they had so said to me they would not have done it again. I do recall one instance in my second parish, where we used to have public forums on Sunday evenings for the discussion of social problems and the like. And one night when Mr. Henry Abrahams, secretary of the Cigar Makers' Union in Boston, had explained at length his position as a Union Laborer, one of the deacons of my church came to me and said, "We cannot have this thing going on in the church." And I said, "You ought not to be here; you ought to get out of here and stay away. You

don't belong here. Don't you come back here on Sunday nights." He didn't. And the meetings went on as they had been going on before. Any man who goes into the ministry with a part of his mind, any man who goes into the Christian ministry looking to it merely for a living, or any man who goes into it whose chief purpose in life is to gain for himself applause and prominence and power, will surely fail of honesty. I am sure of it. I have seen many a man do it. But the man who goes in with an ethical and spiritual message in his heart, because he wants to serve his fellow man, that man today can say what he pleases in the ministry if it is said with a single mind and a true motive; and the authority of the spirit will lie behind his words, and he will be able to live his own life with the interior honor without which no man can live his life and not hate himself. I don't say for a moment that in the great field of spiritual leadership intellectual integrity is to be kept without a price. That cannot be. It would not be worth having if it could be. But I am quite sure of this, that it is easier kept there than in the professions of politics and journalism. The opportunity for service in the ministry offers to you a very considerable challenge in the keeping of your intellectual integrity.

The third thing which the American college undergraduate wants is this — he wants a life where he can grow. First, a serviceable life; then a life of intellectual freedom; then a growing life. He wants no profession that is going to lead into a blind alley, where the work is simply routine. But if a man says, "I am going to be a spiritual and ethical leader, studying to discover the things of God and to bring those things to my people," and if he will go on, making the best use of himself and all things that serve his purpose, adventuring for God and adventuring for men, that man can grow indefinitely.

President Pritchett tells of having strayed in one of the Alpine passes and lost his way, and he met a boy, to whom he said, "Where is Kandersteg?" (naming the town he sought). And the boy said, "I don't know, but that is the way to it." Where is the ultimate truth in religion? Where is the ultimate knowledge of God? I don't know, gentlemen; no man knows; but we know the way, we know how to advance toward it. It is a road that

forever and forever lengthens out for the man whose heart is set toward the discovery and whose mind is toward the light. For the man who is thoroughly serious in his own soul the ministry offers a career ever widening. There is a splendid universality in that appeal to the man who really trusts God and who goes wherever that spirit of God leads in his own soul. In his conviction, in his actions, he goes on all the time growing from more to more; more passion, more hope, more faith, more knowledge, more peace and freedom. He becomes more efficient, more composed, as the years go on.

Now, I take it that what you want is a serviceable, free, and growing life. Many great professions and occupations offer it. But none offer it more surely for the man who by temperament and equipment and consecration is qualified for it than does the Christian ministry.

## THE CALL TO THE MINISTRY FROM THE SOCIAL PROBLEMS OF THE CITY

REV. HERMAN F. SWARTZ

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For a little while this morning I would like to direct your attention to the opportunity that is offered to the minister in the solution of some of the problems that lie in the social life of the cities.

I suppose it is the ambition of many modern ministers to have a call to serve a city congregation, with an ample salary and a dignified position. But I want to lead your attention to something very different from that. There are two kinds of preaching. There is preaching that ministers to the preacher, that gains applause, and there is the preaching that was Paul's — leading to persecution, opposition, and conquest — and I want to invite you to a city parish for a career of the Pauline type. His work was in the city.

I. The city is unique in two things, that is, our American city. First, in the wonderful influx of all the nations of the earth, foreigners we call them, who now reside among us. Brooklyn is reputed to be the metropolis of Congregationalism, as more of that denomination reside there than anywhere else, I understand. I spoke in a Brooklyn church last week, and I was somewhat shocked to learn that in Brooklyn there are now more Russians than there are Americans, and Brooklyn is only one of our great cities. They are full of foreigners. These people have brought with them many things; some money (they cannot get in unless they do), some ideas, some families, a good deal of old clothes. The women come in carrying the latest style of hats on their heads, several feet across, you know, made up of mattresses and old duds. They are eager for the opportunities that the new home affords them. But there is one thing



that we never see the foreign women carry on their heads as they enter into this country; they do not carry churches on their heads. They come here filled with their old attachments, but these people who have left their own lands are rapidly leaving their old religious life. This is a great, and to me attractive, part of the problem of the city, for religion is essential to the establishment of anything that is worth while, and the proven institutions of religion are profoundly needed for the better life of the generation born on our soil.

Here is a little sample of how this thing worked out in one instance. A while ago I was doing work among some Italians in the city of Cleveland. Their colony is very near the beautiful home of Mr. Rockefeller. Now, about this time of the year, when the ice begins to thaw a little, various and sundry odors are doubtless carried in his direction. Garlic is clean but it is different, as has been shrewdly said. At any rate, he knows that Italian colony down there, and he must have wondered if something could not be done for its benefit. So he built a magnificent settlement house and he put in a corps of the finest workers to be secured. They were instructed to impart all culture, but not to teach religion, fearing the opposition of the Roman Catholic institution. Thus the responsive Italians were given what I am inclined to call the beatitudes of Soup, Soap, and Song. The establishment is finely maintained at Mr. Rockefeller's expense. To show that he is thoroughly in earnest, he has named it after his own beloved daughter, Miss Alta Rockefeller. Into this community I was sent to teach the faith we have proven to have power.

But I could not find a meeting place. Across the road there used to be a saloon, and I engaged with the saloon-keeper that I should take the "Ladies' Entrance" on the side for the church, and he should take the main entrance on the corner for his popular business. Our friends said, "Nobody will come near you; you can't do a thing." You should hear me talk Italian, by the way. I can say "*quanto costo*," "*troppo caro*," and "*Macaroni a la pomo d'oro*," and that is about all. The first Sunday I opened the room and sat there waiting for scholars for

my Sunday school. People stuck their heads in at the door, looked all over the walls as if in search of something, but they refused to enter. Later I learned that their priest had warned them against this new institution, having earnestly told them that if they entered our place they would not go to purgatory but would go straight to hell, no stop half way down. He informed them that we are guilty of the most horrible and blasphemous practices, and he told them that instead of a crucified Lord they would see on the walls of our room pictures of a crucified ass placed there in derision. This was what they were in search of, with childlike curiosity, when they poked their heads in the doorway and looked around. But when they did not find the horrid object, the community began to reason about it and then they came to the conclusion that their priest was either mistaken or lying, with the latter supposition in favor. The next Sunday they began to come, and in the course of a few weeks we had the little room so tight full of Italians that I had to request the policeman on the beat to disperse those at the door when I indicated that the room was packed.

It may have been a year afterward that I went into the Alta House for a conference with the head worker, on a matter of community business. Having transacted this affair, I was about to go, when she said, "From my office window I can see your little mission across the way, and I have been thinking much about it." And, as she spoke, I compared my dingy little store-room with the magnificent equipment of the social settlement, and I was not happy. I could only reply, "Yes, I have been thinking about it a good deal myself." "I would like to tell you what I think of it," she added. I reached for my hat, for I knew well what she must say, and I did not enjoy the prospect. "Wait a minute," she said, "I want to tell you what I have been thinking. We have both been here for a considerable time, and I have had ample time to study your work and that of the settlement, and " she continued, as her face became very earnest, "I want to tell you that I am now persuaded that not we but you are doing the permanent work in this community, for I am convinced that when you get a man's heart clean, the outside

of him gets clean of itself." I could only repeat under my breath, "Create in me a clean heart, O God."

The situation is this: These people are ready for the teaching of a religious life which will match the experiences that the new freedom of America offers them. They want it, they will answer it, and they will support it. There is a career before you young men in our great American cities with the conviction in mind, that the second and third generations of the foreign born can thus be brought into the Kingdom of God. But it calls for men, *big men*, to present the truth. In that same city of Cleveland there were two young men, Slavs, and neighbors. One of them started into a little Sunday school which we were running there at that time. He probably started in through curiosity; he liked it; he went into a Sunday school class; finally he enrolled as a member. He came Sunday after Sunday. The force of the things we stand for began to grip him; he responded to it, and out of it there blossomed new hopes, new and great ambitions. He wanted an education, that he might serve his Slavic people. He went through Oberlin College and then through Oberlin Seminary. And when he came back to his own people, he was made the pastor of the Bethlehem Church, into which the little Sunday school had grown. He is there today, a great, strong, magnificent servant of God, possibly the most potent man among the Slavs in the city. The other young man went to a Sunday school carried on by his compatriots. They taught him their catechism. I have had it in my hands. In it there is this question, which is slightly different, as you may notice, from the Westminster, "What is my duty to God?" And the response is, "I owe no duty to God, for there is no God." This is the foundation upon which all his teaching was based. That young man was thoroughly indoctrinated with such teaching and its logical consequences. You should know the rest. President McKinley was at Buffalo with an assembly of the illustrious men of all America, and this young Slav was there, too. The President with his gentle dignity was shaking hands with all who cared to greet him, and this young man came forward as though to respond with loyal clasp to this fine

courtesy. As McKinley reached forth his hand, the young man touched a hidden trigger. The responsibility for Czolgoz's deed lies in that atheistic school.

And out of this condition in our great American cities, there comes to you a call of the most magnificent character.

II. Another aspect of the same great civic problem lies in the fact that we have multitudes uncounted who stand right at the very door of poverty, for whom the unfortunate occurrences of one week may mean dire distress. This has largely grown out of things that we never contemplated in earlier times, among which is the present type of wage system. There are thousands who are depending for the mere chance to live upon the smooth working of a great system. These poor fellows live wofully close to the margin of despair, and they pile into the cities by the millions, and thus make our congested districts. Is there any possibility of a solution of the problem which the city offers us in this congestion? I am sure the question is not solved yet. We have discovered one thing—it is not a law of God but a law of the present order—that there comes a time when as the population increases the church decreases, at first relatively and afterward absolutely, until, ultimately, so great a density is attained that the church gives up. What is true of the Protestant Church is true of the Roman Catholic Church; it is true also of the Jewish Synagogue. It is a perfectly monstrous condition of affairs, but it is a fact. Where the opportunity is the largest, where the need is by all odds the greatest, there the church becomes rapidly weaker, until, ultimately, it is extinguished and gone. It happens not only in New York but all the way across the land—where the ministry of the church ought to be the most effective there it is snuffed out. We have something along that line to offer you, something that it will take you a lifetime to do, well worth it when you have done it.

III. In the city of Denver, there is a district where now but two churches remain, the People's Tabernacle and the First Baptist Church, and I am told the latter is going to get out as soon as it can, leaving just the People's Tabernacle. Thirty years ago out in Leadville, there appeared a young fellow, supposed

to be a Methodist minister. I don't know on what he based his claim, but I understand he preached as a Methodist should preach. He pushed his way into the new camp and there he staked out a lot for a church, and it was a good lot. Some other fellow came along while the minister was out of sight, and rushed in lumber and started to build a store. But Parson Tom marched back with a gun which, with steady hand, he turned upon the claim-jumper and kept it there until all the lumber was off the place. Ultimately, Parson Tom got his church going with great success. Next he came down to Denver, searching out the most vicious part of the city, resolved to drown the red lights in the purer lights of the cross. He had the same courage and recklessness that he had exhibited in the Leadville days. And he got his lot, and by and by he had what you might call a church. Steadily it grew, until it became one of the things that men talked of throughout the city; every kind of support came to him. Only about a year and a half ago the old parson died, full of years, ready for his reward. And a great crowd gathered for the funeral. A supreme court justice spoke at the services. Ministers, bankers, saloonkeepers, prostitutes, men and women of all kinds followed the bier of Parson Tom.

The opportunity is still there. In Denver in that red light district, close to that church, there are many places, little sections with a door and a window each, and on the doors are found the names of the women inmates, descriptions of their persons, and an invitation to "Come In." This is the way they do it in Denver. A whole section of the city is full of that kind of thing, and of the immorality and the dissipation and the greed which it manifests. Those girls are in hell; the fellows who patronize them are going there; and the men who fatten off the proceeds of the ruin of the women — I don't think hell is deep enough for such. The Christian church is the only solution that any man knows of for a situation of this kind. And in such situations there is offered to you a career of the first magnitude, one of the greatest things that a man can do. May I submit it to you in the name of the great city?

There are thus these three propositions. If you prepare yourself for any of them, I can guarantee you prompt entrance into

your work and a lifelong employment. If you will prepare yourself in the knowledge of the language and customs of the folks who come to us from Southern Europe so that you can minister among them understandingly and intelligently, I can guarantee you employment that will use all the powers of a complete and long life. The churches are calling for young men who can minister to the Slav and the Italian and the other nations that are coming to us. We have tried to recruit our ministry from their stock, but we have been able to do it only in a small way. This opportunity is yours. Oh, you will not get much space in the newspapers, there will be no great salvos of applause such as greet men who accomplish things in other departments of life, you may not even have what satisfaction some of your brethren in the ministry derive from the approval of their parishioners, of the fashionable and cultured congregations that listen enraptured to their sermons. But you who are worthy the cause and worthy the great Leader of the cause will count this not loss but gain if so be you enter into this field in the spirit of the Christ, willing to bear all and to do all, confident that, come what will, it is well with the servant of God. Much glorious work has been done by men far from the eye of the world, both at home and in the foreign field, and the reward, though hidden, is rich.

I recall now a young man who was preparing for the missionary field, and after his studies were over he came home to spend a little time with his mother. Finally the day of his departure for the field came. Some of us small boys went along with the mother to the train to see him off. We marched down the street, she hanging on his arm as we went, and the rest of us trudged along behind. We came down to the station and after a while his train pulled in. The baggage was put aboard and it was time for him to say good-by. The young man didn't seem to know quite what he wanted to do; he didn't want to appear weak; he didn't want to leave that old mother whom he loved. As the conductor called "All aboard," he stooped and kissed her and then turned and ran into the car. But the old mother cried like a child, as she turned back home, without her

big boy. Beside her went another woman, trying to comfort the weeping mother. I was near enough to hear some of the conversation. "Poor woman," said this sympathetic soul, "Poor woman!" The mother heard her say this three or four times, then she brushed away her tears and with a triumphant light flooding her face she cried, "Poor woman! I am not a poor woman. I am the richest woman in this town. Rich in my son, who serves God."

Ah, men, that is the form in which you will have to take your reward if you enter this field, the form in which Christ gives His reward, "Inasmuch as ye did it unto the least of these."

## THE MINISTER AS A STUDENT OF THE BIBLE

MR. ROBERT E. SPEER

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That the minister should be a student of the Bible is a proposition which without any discussion we take for granted as much as we take for granted that he is to be a man of prayer, a friend of his fellow men, and a servant of God. Just how fundamental and assumed propositions like these are is indicated by the fact that the last three of them do not appear on the program of this conference; and yet they underlie and penetrate every other subject that is set for discussion. And the suggestion of this one theme, "The Minister as a Student of the Bible," for discussion is not an implication that it is less fundamental or less taken for granted than any of the others. For, if the minister is the prophet of God, a man appointed to set the eternal things in terms of time for his fellows, and to bring God near into their lives; if the Bible is what it purports to be and what the church has always declared that she believed it was, — then, there is no closer relationship than that which ought to exist between the preacher and this book. And yet we know perfectly well how constantly in our own lives, — men who are in the ministry, or thinking of it, or doing the work of the ministry without its name, — the Bible is allowed to slip away while other books, about the Bible or about other things, take its place. So that I venture to say that in any gathering of ministers a number of men would be found who would have to look back some years to the time when they were real students of the Bible, and who had no fresh and vivid experience of the Bible as a living book. The Bible would be found to have been relegated to a rather subordinate place while it would emerge that they had been reading other books, or may be had not been reading any books worth mentioning at all. So that it is worth while, I believe, for all of us, the men who are in the seminary and the



men who may be here from other seminaries, and those of us who are looking forward to Christian work, whether we have defined its form or not, to ask ourselves the question, What is the place the Bible ought to have in our lives, and in the lives of any who are trying to help their fellow men by bringing them into living relationship with spiritual truths and with God?

In the first place, it may be said that the minister and every Christian must be a student of the Bible for the sake of his own character. He needs the ideals of character, the tests of manhood and of service which the Bible is the only book adequately to present. We all know how easy it is to drift away from such objective exactions, to set up our own ideals and standards; and to be satisfied when we come anywhere near them. It is hard for a man to keep himself relentlessly under the pressure of ideals that are constantly beckoning him; that the further he goes on become the more discouraging; that are ever lifting new heights to him when he thinks he has climbed the heights that were the highest in sight. It is no small discipline for a man to say to himself, "I am going to hold my life here forever, realizing that there is something here in the Bible always judging me, something condemning me, something showing me how unworthy I am." There are a great many men who, I think, unconsciously to themselves, slip away from the Bible simply because they do not like that terrible discipline. Many men drift into an intellectual criticism of the Bible because they are not submitting their lives to its moral authority. It has always seemed to me to be impossible for a man to justify to himself that attitude. What right have I intellectually to condemn that which morally condemns me; or to claim myself to be intellectually superior to that to which I am morally inferior? I know I am not in a position to pass that kind of judgment on the Bible which many men are passing today who are not relentlessly desiring to submit themselves to the Bible's ideals and exactions.

We need every day to keep ourselves in that contact with the high moral altitudes which only the Bible can give to us. It is a matter of fact that only the Bible can give it to us. We need to keep ourselves daily in the judgment chamber of the Scriptures.

We all know from looking at men's lives what men have been bathing and are bathing themselves constantly in the Bible and what men are not. There is a depth in the man who lives there that is not in the other man's life. There is a power, too, that the other man does not have. There is a moral weight and impact and effectiveness which other men lack. The difference is that the one man is passing himself through a discipline which the other man is sparing himself. The first man is submitting his character to the ideals which as a matter of experience are found only in the Bible.

In the second place, the minister and every one of us ought to be students of the Bible for the sake of our own intellectual and spiritual life. If we are going to talk about God we must know a good deal more about Him than we are going to dig up inside our own lives. There is something inside undoubtedly and if a man has no revelation of his own of God I don't suppose the Bible revelation will ever do much for him. But every man of us knows how inadequate our own thinkings on the subject are; and how, in truth, all those thinkings are simply the working over of material that came from the outside. As a matter of fact, only those races have got a worthy idea of God today, no matter how much evolutionary process they have passed through, no matter how many influences have played upon their lives — simply as a matter of fact only those races have a worthy idea of God who got it from the Bible. And as for our knowledge of Christ, undoubtedly new light has broken on the world's conception of Him in the years that have gone by, but it is a light which is inside of the Bible and not outside. And if as a minister or worker of God my supreme ambition is to take Christ and to draw men to know Christ, not in any formal or perfunctory way, but in the real way, — if that is my ambition, why I have got to go where Christ can be found. Only here does Christ say anything, only here does Christ dwell for us. We hear Him and we walk with Him here in such a way as to make His walk with us today an actual reality.

And in a sense beyond this and yet included in this, a man needs to be a student of the Bible for the sake of his own personal life. Every man carries his atmosphere with him. We

know that; we feel it constantly. And we are drawn to some men because we want to breathe that kind of atmosphere. There is a sense undoubtedly in which some of this comes to a man because of no consecration of his own. Some of it comes down out of the past. Coventry Patmore describes it beautifully in his picture of the bishop's house.

"A tent pitched in a world not right  
It seemed, whose inmates everyone,  
On tranquil faces bore the light  
Of duties beautifully done,  
And humbly, though they had few peers,  
Kept their own laws, which seemed to be  
The fair sum of six thousand years'  
Traditions of civility."

Undoubtedly some of it comes that way. But a lot of it we make for ourselves. We see men change their atmosphere; a lot of men poisoning their atmosphere, so that after a while none seek them and all shrink from them. We have seen the other thing happen constantly, where men create for themselves a new environment, so that they walk in a different world from the world in which they used to walk, a world of light and joy. We all do our thinking in certain atmospheres; and the atmosphere determines largely the kind of thinking we are going to do. We form our visions, our imaginings, in certain atmospheres; and the kind of atmosphere determines the visions we are going to see, and how clearly we are going to see them, — how accurately, in what perspective, in what relationships. We should therefore go where we find God, where God breathes and speaks to men.

For the sake of his personal life a man needs the Bible on this ground, and also because you and I know full well from the experiences we have had the faults and perils of the professionalism of Christian service and of easy religious vocabularies. The only way in which a man is going to be free from these is not by learning the raw vernacular of his day, the undomesticated and untamed wild things in the way of speech; the only way to keep the vocabulary fresh and living is to come back to the Bible, to learn its ways of speech and to wash our thoughts there.

This also will make religion a reality to us. I do not find in the New Testament any man whose religious experiences, whose dealing with the problems of his life was not a real thing. We have to keep these things real in our own lives; we have got to keep them real by dipping them in reality, the barest and most naked realities which are here in the Bible.

In the third place, a minister must be a student of the Bible not only for the sake of his character, which needs to be saved because it is in danger; not only for the sake of his personal life, which he needs to guard because it needs guarding; but simply as a preacher he needs to be perpetually a student of the Bible. As a matter of fact, all the great preachers we know of are Bible preachers. They have been so in all the different schools. There is the school of which Mr. Spurgeon would have been the representative in the generation gone by, best represented in our own day by Dr. Alexander Whyte and Dr. Jowett. And all who have come in contact with this school know the beauty and power of it. The other day a theological student told me that he was going to spend Sunday in New York and wanted to hear Dr. Jowett. So many men had been to hear him from his institution, who had come back with utterly new ideas of what it was to preach the gospel, with new love of the Bible, with the new resolution that if one man could draw so much from the Bible, they might by the grace of God do so too. At any rate they were going to give God opportunity to see whether He could give also those gifts to them. There is another type of preacher, also biblical, of an entirely different school, exemplified by Maurice, Phillips Brooks, Dr. Richards. The great preachers have been Bible men. It does not matter how much interest we may take in sociology, socialism, economy, history, none of them can make out of any of us the preachers of the truth that the mastery of the Bible can make.

And a minister ought to be a student of the Bible just as a teacher of truth in words. Charles A. Dana pointed out the value of the Bible in an address on the Bible from the point of view of a newspaper man, an address published in McClure's Magazine away back at the beginning of that magazine's publication. When you get into a controversy, he said, and want

something to close up the issue what is there like a verse from the Bible? And any man knows, who can use the Bible phraseology, that there is no other language that has the bite, the grip, the effectiveness which it has. Modern books are full of illustrations. Each time for example that Prof. Royce wanted to finish an utterance or drive a thing home, what did he do? Why, he used a Bible text, weakening it, but still finding it stronger than any word of his own. If a man wants to learn how to talk his language, to put truth to men, there is no one place to learn the method and form of it like this. Most of us are not ten talent men, our minds are not of great calibre. We need ideas and we need an utterance for them. If we wish to give something fresh and living to men we can come right back to the Bible fountains and get it there.

And in the fourth place, not as a preacher only, but also as a minister, as a servant, as a leader, as a helper of men, each of us needs to be a Bible student. Now the problem is complicated for us in some ways today that it never has been before. In times past men have been coming at the whole problem of human life from either of two points of view: the point of view of a single man; or the point of view of organized life, the whole tissue of humanity. We don't do that any more. We have got to balance the two. We have got to realize how man stands all by himself; and we have got to realize how man stands as a member of a body, one shred of a great mass of tissue. The problem is far more complicated than it ever was before. No one can make the absolute balance. And in approaching and dealing with this problem a minister ought constantly to be a student of the Bible. It alone is both the great individual and the great social book.

And each one of us who has tried to help his fellows knows how necessary the Bible is for all the comforting work of the minister. And how much of that work there is! Every day almost a man touches life somewhere where it is waiting for consolation; where he can stroke it, and where it has to be stroked very gently too or the suffering will be made worse. Where is there such comfort outside of the consolation of the scriptures? There is now a minister in New York who is famous for the man-

ner in which he conducts communion and funeral services. He has doubtless been often taxed beyond the legitimate burden that he ought to be called upon to bear by reason of it, simply because men know that at the funeral where he officiates the word of comfort will be truly spoken. I have heard him make addresses, and there was never a word in them that was not Scripture, passage after passage woven together with a skill that was marvelous. There is no book like the Bible for comfort and sympathy. We can bring to men and women from it the help they need in all the associations and relationships of life. That is the way in which the Bible is so utterly different from every other sacred book; from the Koran; from the Confucian classics; from all the Indian literature.

The minister ought to be student of the Bible because of its relation to his life of prayer. Just in proportion as a man is or is not a student of the Bible are his prayers living or dead. There is nothing like the Bible to kindle in men the right spiritual longings and to furnish the garment and expression for those longings.

And lastly, the minister must be a student of the Bible because he is a man of God. That means that he is to try to be a man as big as man can be conceived. A man of God is not a man who belongs to a particular department of life into which he is shut off separate from the rest of life. He is a man too big for all the life that there is. A man of God would be a man who was in God, his life spreading out through the life of God, who had the interests and thoughts and purposes of God. And you and I, we men who would like to be men of God, to realize that we are of God, must be students of the Bible in order that we may know what a man of God in the breadth and depth, the wideness and the far limit of His life was meant to be.

And we cannot begin this intimacy with the Bible too soon. We can wait if we want to until thirty or forty years from now to test the truth of these things that we have talked about this morning. We can wait that long, but think of all the loss of the intervening years.

I don't think I can close what I have said during these moments better than by reading a letter written some years ago to "The

Independent," then a religious paper, by the late Samuel T. Spear, telling of the great experience which altered his life, gave him a new spiritual habit and opened a new ministry to him when he was an old man. When many men dry out and die, Dr. Spear began the richest work of his life.

I can remember as a boy the interest which my father, who was a lawyer, took in the articles which Dr. Spear wrote as the result of this new experience of the Bible which came to him in the very evening of his life, and I can remember being impressed with these articles myself. This was the experience as Dr. Spear recorded it:—

*To the Editor of "The Independent:"*

In answer to your letter requesting me to give, for publication in "The Independent," some account of my "Experience as a Bible student," I submit the following statement:

1. Being now in the seventy-ninth year of my age, and having for more than half a century been a clergyman, and for the larger part of this time a pastor and preacher of the Gospel, I have, in the general sense, been "a Bible student" during the greater portion of a comparatively long life. That book, by me accepted as containing the revealed word of God, has furnished me with texts for sermons, and proof texts in support of Christian doctrines. I have used it as the guide of my thoughts, and have always felt myself bound by its teaching. My position and duties have made the study of the Bible alike my necessity and pleasure; and my history, as I assume, does not, in this respect, differ from that which is common to the great mass of clergymen.

2. Special circumstances of bereavement and sorrow, resulting from the death of all the immediate members of my family, and leaving me in old age without wife or children, a few years ago, made an occasion in which, for my own spiritual comfort and relief, I entered upon the *systematic* study of the Bible in a manner and to an extent that had never before been my practice. Profoundly do I now regret that I had not done so at a much earlier period of my life. I am deeply sensible that I have been greatly the loser by the omission, and were it possible for me to repeat my life, I certainly would not, with my present views, repeat this part of it.

3. Some five years ago in the circumstances above referred to I resolved that, during the remainder of my life, I would set

apart one hour in each day for the special and systematic study of the Bible, and that this hour should be the one immediately preceding my breakfast, so that before taking my morning meal for the nourishment of my body, I should regularly take my spiritual meal for the nourishment and comfort of my soul. I determined that this should ever after be a *fixed* habit of my private and personal life, and that everything else subject to my control should be adjusted to its demands. What was then a purpose is now a habit, organized into my very being, and practically a part of myself, as a law of action, a want felt, and a great pleasure enjoyed. I would now no more think of omitting my Bible study in the morning than I would think of omitting my breakfast, or anything else which I must do.

4. The study, as thus described and now continued for about five years, has been applied to the several books composing the New Testament; and in the course of these years, at the rate of an hour a day, I have already passed through all these books a number of times, chapter by chapter, and verse by verse, beginning with the Gospel of Matthew, and proceeding onward to Revelation, and then repeating the process in the same order.

5. I make it a rule to commence the study of each morning with a brief review of what was studied on the previous morning, and after completing a book, to review the whole of it before taking up the next book. This I have found very helpful in retaining within easy grasp of my thoughts what had been already acquired.

6. I keep by me also a note-book in which I make a record of the thoughts suggested to me by the study; and I endeavor, so far as it is in my power to do so, to have my mind in the wakeful and active condition suited to receive suggestions, and to be impressed by them. To this I add the habit of recalling from time to time during the day what I have studied in the morning, designing to make it the subject of special meditation for that day. This I find useful in storing up the results of Bible study. I thus hold for future meditation and use much that would otherwise be lost.

7. The books that I have in my library, and of which I have made more or less use, in the course of my Bible study, are the following:

The common English Version of the Bible; the Revised Version of the Bible; the Greek Testament; Bloomfield's Greek Testa-



ment, with English notes; Dr. Robinson's Lexicon of the New Testament, and Harmony of the Gospels; the Englishman's Greek Concordance of the New Testament; Barnes's Notes on the New Testament; Stuart on Romans and Hebrews; Godet on Romans; Gloag on the Acts; the Commentary on Matthew's Gospel by Dr. Broadus; Meyer's Commentary on the New Testament; Butler's Bible Work; and Smith's Bible Dictionary.

These books I use according to the suggestion of my wants at the time. The common English version and the revised version of the Bible I keep constantly open before me for the purpose of comparing their respective renderings of the original text; and then I study the Greek text, and consult other helps, in regard to particular passages, as the exigency of the case may require. Sometimes I have spent the whole hour of the morning on a single verse and at others on several verses. I have been in no haste to proceed rapidly, and have uniformly taken time enough to give my best thought to what I was then studying. My great object in this study has not been that of a literary critic, or to find out whether the Bible is true or not, or to prove its truth; but rather to ascertain with as much certainty as possible, what God says in His word, and thus put my own mind in direct and devout communion with the Infinite Mind.

8. Having thus referred, with some degree of particularity, to the facts and circumstances connected with my special and systematic study of the New Testament, for about five years, the last six months of which have been devoted to a re-examination of the four Gospels, as compared together, and coming now to the question of results in my experience, I hardly know what words to use. If I had, without the experience, been told beforehand what would be the effect of the process, I doubt whether I should have had a *realizing* sense of the exact meaning of the language, however accurate and well chosen in the selection of words. The darkness of deep sorrow was upon me in the evening of my life; and I specially felt that I needed the help of God, as the only being in the universe who could effectually help me. I wanted the light of His countenance to shine upon me in my domestic and social desolation; and it did shine upon me through His precious word, and brought peace and comfort to my stricken soul. I can now appropriate, and make my own, the language of the Psalmist, and say: "In the multitude of my thoughts within me Thy comforts delight my soul." (Ps. xciv, 19.)

These comforts I found in looking to God through His word, in hearing Him speak to me in that word, in regarding Him as the Author of the word, and in thinking of the word as having

all the certainty, sacredness, power, purity and affection of God Himself.

9. To this general statement of the result in my experience I desire to add, in the way of specific and explanatory recitals, the following particulars:

(1) The actual commitment to memory, word for word, of a very considerable portion of the entire New Testament, and also a distinct and definite knowledge of the course of thought pursued in every book of that Testament, so that I can see the whole in all the parts thereof with great facility and comfort to myself. My usual practice, after lying down for the repose of the night, is to occupy my thoughts for a time in silently repeating to myself portions of Scripture — sometimes a few consecutive verses, at others a whole chapter or series of chapters, and at other times running through the entire plan and thought of an epistle or gospel.

(2) An increased familiarity with the style, the language, the terminology and phraseologies as well as the contents of the New Testament, so that I have a ready and easy access to that mass of supreme wonders and can bring them before my mind for meditative use by night and by day.

(3) A profounder and more impressive sense that the New Testament, like the old, is in reality the Word of God and, in all matters of religious doctrine and duty, is the absolute law of human faith, compared with which the speculations and philosophies of uninspired men seem to me of but little importance.

(4) An enlarged knowledge of the Bible Christ considered as an historic person, and a clearer and more joyous apprehension and appropriation of the whole system of Bible doctrine in respect to man's salvation through Christ, laying the basis in my understanding and heart for a more constant, intimate and precious intercourse with Him as the atoning Redeemer "who loved me and gave Himself for me," and enabling me to say, "I know that which I have committed unto Him against that day." (II whom I have believed, and am persuaded that He is able to keep Tim. i, 12.)

(5) A conscious increase of spiritual comfort, and a general equanimity and serenity of thought and feeling, founded on and derived from the word of God, and extending to all events and all possibilities, leading me to think of my personal life as infolded in the gracious and watchful care and under the infallible government of the good and perfect God, "who worketh all things after the counsel of His own will." (Eph. i, 11.)

(6) A more distinct, definite and satisfactory anticipation of the heavenly life, especially as connected with and affected by the personal residence, exaltation, priestly office, and fellowship of the glorified God-Man in Heaven, which, while it does not compel death to take me into its confidence and reveal to me all its secrets, nevertheless, mercifully scatters the deep shadows overhanging that event, and, greatly to my relief, disposes me to think of death simply as a transit of the soul to the brighter and better world, and hence not my destruction, and not a disaster, but rather the emancipation and coronation of my spiritual being.

(7) The cheering compensation of meditative hope, as a soothing balm to bereaved and afflicted sensibility, furnished to me by an increased persuasion that the dear ones whom I have loved in this world, and whom I have lost for this world, are simply absent from me, but not forever lost to me, and that I shall meet them again hereafter, know them and be known to them, love them and be loved by them, in the Paradise of God.

(8) A quickened and abiding sense that, during what remains to me of this life, I must improve every available opportunity to bear witness for Christ, and do what I can to commend Him to the acceptance, confidence and obedience of others.

Such, after searching my own consciousness for the facts of my experience, is my response to the request made to me. I am not now sorry that, about five years ago, I resolved to do what during these years I have been seeking to do. My only regret is that the resolution was formed at so late a period. Had its date been much earlier, as it might have been, and, as I now think, it should have been, the benefit to me, as I have no doubt, would have been correspondingly greater. What I have gained, in the way of mental reliefs and spiritual comfort, from the process described, I would not exchange for all the honor and wealth of this world. Situated as I am, with the faculties that I possess, and which I would not alienate if I could, I can conceive of no greater calamity to my consciousness in this life than that which should despoil me of my present views of God and of Christ as my Saviour, gained by my study of the Bible, and leave me to plod my way to the grave amid the doubts, the darkness, the gloom, and the utter and absolute hopelessness of any form of infidelity that sets God's word at defiance. This condition, looking at the matter from my situation, would fill me with intolerable anguish.

If, as I suppose will be the fact, this response shall be published in the "*Independent*," my prayer to God is that every one who may chance to read it may make it the means of a blessing to his

own soul. Being myself far down in the vale of years, and expecting ere long to go hence, I have told this story in the hope that such would be the result.

God forbid that with such testimony before us we should put off until the age of seventy-four our entrance upon this life, this truth, this fellowship, this power.

## THE CHALLENGE TO THE MINISTER IN THE AWAKENING OF THE LAITY

PROFESSOR A. D. F. HAMLIN

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I hope you will excuse me if I speak very freely and informally. I cannot offer you a finished discourse, the circumstances of my invitation not having allowed me the opportunity for such extended preparations as I should have been glad to bestow upon it.

Challenge implies either hostility or rivalry. The challenge to the minister of an awakening laity is partly a challenge of hostility and partly one of rivalry. The hostile challenge is seen in such outbreaks of social and industrial unrest as we have witnessed and are hearing about in various parts of the world. We encounter this hostile challenge in the great burdens that war has imposed upon society; in socialism and anarchism, and in all the various agitations that are grouped about those names. The challenge of rivalry, on the other hand, is seen in the entrance of the laity into the historic field of the church. There was a time, ages ago, when the hospitals and the schools, when philanthropy and education, were looked upon as the special prerogative and the exclusive field of the church, under its sole direction and control. For four hundred years at least the current has been in the other direction; an awakening laity has been taking upon itself the charge of the administration and the responsibility of and for hospitals, reform and uplift movements, and education. But this activity of laymen engaged in uplift work, whether in intimate connection with the church, like that of the Y. M. C. A., or outside of the church, like the great majority of settlements, is a challenge not of hostility but of friendly rivalry. It summons the church to surpass the world, if it can, in what the world thinks it can do better than the church.

We cannot shut our eyes to these challenges. We know that the sentiment of society in general is largely anti-Christian; and that where it is not avowedly anti-Christian it is often at least anti-church. Alike the friends and the enemies of the church in the laity have challenged the church, and through it the pulpit, to determine whether the discontent that is abroad shall be a divine discontent or a destructive discontent. This is one of the overshadowing problems which the challenge of society has laid upon the church to solve. The church is charged by many with having fallen short of its mission, as a force of social regeneration, with having failed to seize its opportunity to meet the problems of the day; and we even hear in many quarters that it has denied its Master by shirking the burdens He has laid upon it. These charges are not new; they have been reiterated through all the ages. They are largely not true. But whether old or new, true or false, they are significant.

This challenge means that the laity is awakening; and an awakened laity is the brightest hope of the church, the surest pledge of a militant Christianity.

The challenge for social and material betterment has come not alone from the submerged and the oppressed and the ignorant; it has been and is now being taken up by the learned and the thoughtful — by men in the church and out of the church, by pastors and laymen. From the mines of Pennsylvania and the mills of Massachusetts the challenge has come; yes, it has come from Persia and from Tripoli, from Turkey and from China; a challenge to the church to awaken out of sleep, to rise to new opportunities to enter upon new fields, to assume new duties, to take upon herself new and terrible responsibilities and burdens. It is a call to the church to arise and shine, to walk forth gloriously for the salvation of mankind.

And this challenge to the Christian church at large is a challenge to each particular church, and through the church to the pulpit, and through the pulpit to the minister who fills it, as well as to the laymen through whom his ministry must chiefly do its effective work.

Now, I think the significant thing in all this is that the laity within the church has begun to join hand and voice and heart

with the laity outside of the church, on behalf of the uneducated and the forsaken and the down trodden. What, for instance, is the Men and Religion Forward Movement but the appeal of those within the church who have heard the call of the world outside? It surely means something that the call has awakened such a response through the length and breadth of the land. It surely means something that the other day the Republican Club of New York, to the number of 250 or 300 men, men of light and leading, men of learning, men of wealth, men of activity in secular affairs, sat for three hours and a half with closest attention and interest listening to the presentation of the claims and the purposes and the aims of the Men and Religion Forward Movement. And that was in New York! Never before was there such a widespread and sincere desire among men to be of service to their fellow men; and in this lies the most glorious hope of the church; for it means that the door is open wide for the Christian Church, as an organized body, to march through the portal and take possession of this new social conscience that is awakening in so many human hearts, of this new enthusiasm, of this new searching of heart; and to turn this stream into the channel of Christian life and Christian service.

Now, what does this mean for the ministry? What does it mean for the man in the pulpit, but an insistent call upon him for leadership? If he will not lead he will be left behind. The call is a triple call. It is a chord, a harmony of three tones, social, intellectual, spiritual. The old pre-eminence of the pulpit is gone. It is related of old Dr. Edwards, the father of Jonathan Edwards, who was pastor at the church in South Windsor, not very far from here, that being annoyed by the shade cast by the branches of a great tree that grew on the property of one of his parishioners near his own, he sallied forth one day and ordered this parishioner to cut down the tree. (That was a challenge of the ministry to the laity; and when the parishioner refused to cut down the tree, that was a challenge of the laity to the ministry!) The venerable doctor was greatly shocked by his parishioner's defiance of ecclesiastical authority. He thought the very foundations were crumbling beneath the church. Now

that day is gone. Such a thing could not happen in our time. That is what I mean when I say that the old pre-eminence of the pulpit has passed away. In the olden time, in the old agricultural days, the pastor was the directing influence in any ordinary rural community. Frequently he was the only scholar. He held his pre-eminence of authority by virtue not only of his ecclesiastical position, but also of his superior intellectual training. Today in thousands of churches ministers preach to scores of men as well educated as themselves, and some of them better educated. In thousands of parishes scores of men stay out of church because they imagine, or believe, or know that the pastor has no message that appeals to their intellects. There are now so many means of studying great questions and getting information and ascertaining facts, through books and periodicals and lectures and magazines, that some men think there is no intellectual food in the church for well-informed persons like themselves. They fancy that the pabulum given out from the pulpit is not the sort of pabulum best suited to their intellectual digestions. And yet never has there been a better educated ministry than that of America today.

How shall the minister meet this challenge of an intellectually awakened laity? I cannot answer that question. But some things certainly he cannot and should not do. He ought not to try to teach science to scientists, or commercial law to business men, or law to lawyers, or medicine to doctors, or philosophy to philosophers. But he should be able to teach the things of the Kingdom of God to the lawyers, and the philosophers, and the business men, and the doctors. He ought to have an education that shall give him an intelligent idea of all that enters into the building up of a Christian society. He should aim to be a moral and spiritual leader of men. And in this requirement lies the very majesty and beauty and power of this challenge of a mentally alert laity. It is an appeal to strong men; an appeal to men with red blood; an appeal to men with clear minds; an appeal to men with strong emotions; an appeal to men who have hearts that are beating with love for their fellow men. The pulpit needs these men, the strongest men and the clearest think-



ers; it calls for the cream of the cream of American manhood; not for an army of recluses, poring over calfskin tomes.

The challenge of an awakening laity to the ministry is a social challenge. We are appreciating as never before that all nations on the earth are to dwell together in unity. It was Cain who, in the Garden when the Lord asked him concerning his brother, replied, "Am I my brother's keeper?" We know that we are our brother's keepers; that the responsibility for the conditions around us falls upon our own shoulders. We cannot read of such occurrences as have stirred and shocked us in a near-by commonwealth, we cannot read of oppression, or of cruelty, or of social degradation, without knowing that we must bear our part of the blame for their continuance. I cannot go into details. Many of you know more about it than I do. But what is the pulpit going to do with that situation? Is there not a challenge there? Does it not call for a new consecration, for a deepening of the sense of brotherhood, for a new concern for human life in the souls of those who are to be the leaders of the people? Does it not call for a new opening of their hearts, for the establishing of new points of contact between the pulpit and the slums, between the pulpit and the prison, between the pulpit and the tenement house, between the pulpit and the mill? I was told not long ago by a gentleman from this city that he had been beautifully entertained at the house of a certain manufacturer, and had visited his factory, where he employed about 70 hands. His host told him that he had taken \$100,000 out of that factory in the past year, to which the visitor replied that no doubt his hands were pretty well paid. "Yes," replied the host, "I don't think there is a woman in my factory who gets less than four and a half dollars a week, and some of them get as much as eleven dollars." And that man was a Christian! He had no sense or realization of the implications of those two statements — that there was no hand in his employ who got more than eleven dollars a week, and that he had nevertheless taken \$100,000 out of one year's earnings of those 70 employees. Now, the ministry has got to deal with facts like these; it has got to meet the problems they raise. And that calls for a new consecration, it calls

for new wisdom, it calls for a deepened love for one's fellow men. This is an appeal that ought to touch strong men. May it not voice a trumpet call to some soul here that he will answer by saying: "Here am I: take me," and let me consecrate my strength, however little it may be, under the spirit of God, by the kindling influence of the flame of His love, and by the living example of Jesus Christ, to do what lies in my power to help those sheep confided to my shepherding, to love them, to inspire them to do what may lie within their power to better these conditions, and to see that the responsibility for them shall cease to rest upon their own shoulders. The laity is awakening to the new need; it is already awake. It is challenging the leadership of the ministry in the campaign for social regeneration. Will you not respond to the call?


And, finally, there is the spiritual challenge. We cannot take a walk on our city streets or even on the country roads far from the city and consider the conditions that meet our notice without feeling that here indeed are sheep without a shepherd; that in the spiritual natures of these thousands that surround us are potentialities for righteousness that will never be realized unless there comes upon their lives a great influence that will arouse them into a new realization of their relations to God. The laity are awakening to the consciousness that when we encounter the great host of the unchurched, spiritually robbed and maimed, we cannot go by, like the priest and the Levite on the road from Jerusalem to Jericho, and think that our skirts are clear and our record is clear with regard to these our brethren. Here again is a challenge to those who are to be the leaders of the church. We are surrounded by a dying humanity; by a hungry and thirsting humanity; a humanity quivering with spiritual hunger. But alas, in their hunger how wofully have men turned for help to gods that are no gods! They have asked of them bread and found when they got it that it was only a stone. But surely the gospel of Jesus Christ and the message that has come to us from God through the words of holy men of old have not lost their power to satisfy the hunger and the thirst of humanity; they are still competent for the redemption of mankind from degradation

and misery, for the building of the Kingdom of Christ in the hearts of men.

Furthermore: An awakening laity is beginning to ask anxious questions concerning our family life. As we look about us upon the lawlessness that is so sad a characteristic of our people, we cannot help feeling that this defiance of constituted authority, this readiness to treat law as something to be put on or cast off according to whim or fancy, this lack of reverence, of respect and obedience, have their roots far back of social, external conditions, in the family itself, in the decline of the old time home training in religion and in obedience. We of the laity believe that the recovery of the Christian home life, that the re-establishment of the family altar and the rekindling of the fires of devotion upon it, that a new spiritual baptism of the parents which shall lead them to realize the responsibility upon them, to take a new interest and devote a new earnestness to the bringing up of their children — that all these things are necessary if we would establish law and obedience and order in the social life of the nation. But the regeneration of the family awaits the zealous ministration of the clergy. Here is a call for service that the minister of the church can perform in any and every field to which he may be called: a ministry that has, perhaps, been too often overlooked or crowded out by the pressure of other great and strenuous problems. Will not you from your pulpits, if God shall call you to the Christian ministry, help to sound a trumpet call for united, earnest effort for the salvation and regeneration of the family?

And, finally, is not love the ultimate answer to this triple challenge of an awakening laity? Can these problems,—whose burden we of the laity would not shirk, but would have the ministry bear with us — can any of them be solved by any science, or by any formula, or by any organization, or by any ministry, unless the love of God fills the heart? Is it not good for us sometimes, in the midst of the cry of systems and the dinning of religious and social nostrums and formulæ in our ears, to come back to the fundamental foundation of all regeneration, and of all the life of the church, the love of God shed abroad in the hearts

of men? The appeal of all these challenges is the appeal to sacrifice. The ministry is not a profession established for the winning of the laurels of fame, or for the acquisition of wealth, or for any of those special prizes that are sought after in other professions whose fundamental inspiration is less unworldly. But it lacks these incentives only because it is higher than all other callings and nobler than all, since it looks for a recompense of reward which is not finite, but eternal. Under the consecration of a deepened spiritual life and a newly kindled love, may those who are about to enter upon the ministry of our churches be found "strong and of a good courage" to take up these vast problems and meet these great challenges as calls to service coming from God Himself as the voice that Samuel heard in his childhood; and like him answer, "Here am I," in joy and the full confidence of faith.



## THE PRIVILEGE OF THE MINISTER TO SHAPE THE WORLD OF BOYHOOD

M. H. BOWMAN, JR.

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I told Dr. Jacobus while coming from the train tonight that if I had known the class I was getting into when I said I would come up here to speak, I would never have come, and I feel like apologizing now, more or less, because you have had and are going to have trained speakers and trained thinkers, and I regret I cannot claim to be either.

However, I have a call tonight for every one of you men which I believe is one of the greatest in the world today.

At The Hill School, where I have been teaching for several years, we have a large proportion of the student body made up of boys from wealthy homes. In many of these homes the fathers are occupied too much with business and outside interests to give time to their boys, or to think over their problems and help solve them. The mothers, in many cases, are too busy keeping social engagements, and so they cannot minister to their boys' needs. Therefore the boys are put off on an incompetent nurse, governess, or tutor. Very often these boys who, when they express a wish, find that wish gratified without the parents considering whether or not it would be advisable to grant it, the parent seeming to lack both the time and the moral energy necessary to cope with the question and come to a wise decision. Consequently the boys grow up in a home where their every material wish is gratified, and their deepest side remains untouched.

The school also, because the boy has often had very little moral or religious training at home, fails very often to reach him, or to get down to rock bottom with him, and to make him realize that he should build his life on fundamental principles, high ideals, and noble purposes. Consequently a vast amount

of material for true manhood is going to waste simply through a lack of time and thought in the home and the school.

As the home and school are failing to minister to the boys' deepest needs, the institution to which we naturally turn to supply such needs is the church. Is the church filling this demand in the life of the boy? In one way it is. In the larger way it is not. Until the boy becomes fourteen or fifteen years of age, he goes to Sunday school, through habit, custom, or compulsion, and there learns his great maxims and his golden texts. Frequently he can quote many chapters of the Bible by heart, but there is little or no connection made between the teachings and the active life of the boy. He is not made to feel that the Bible is a book of life, and that it would be a power in his life if he were to use it. After the boy is fourteen or fifteen years old he begins to have outside interests, and ideas of what he wants to do, and how he wants to do them. Then it is that the church fails to hold him, because it has not taken a vital interest in his life, and has attempted only to make him religious.

What I have to say deals more with the failure of the church to hold the boy than with the failure of the home or the school. If the church fails to minister to the boy's deepest needs there must be a reason for it. To my way of thinking the fundamental reason for the church's failure, and therefore the failure on the part of the minister, is because the church tries to fit the boy to the Bible, instead of fitting the Bible to the boy. For instance, instead of taking a Biblical character and striving to make the boy see present day society through it, the attempt is made to put the boy in the place of a man who lived many hundred years ago; or, in other words, endeavoring to make the boy be like a man of Samuel's type, instead of taking Samuel's boyhood and his qualities of character, and applying them in a practical way to the life of the boy.

There are three things back of this fundamental cause of the church's failure.

First: The lack of a vital interest in the boy on the part of the minister.

It is only natural for a man, after he has finished his theological training, and accepted the call to a church, to be very

anxious to hold his congregation; or if the church is in a run-down condition that he should want to build up the membership. Both should be done. But I believe in order to accomplish these objects, entirely too much time and energy are spent in preparing sermons, making pastoral calls, and in many other things in connection with church work which do not minister directly to the true life of the church, but which may create a passive interest to the extent of increasing the Sunday morning attendance.

During the many years the minister is spending time in carefully preparing sermons and making them finished products intellectually, and giving time every day for pastoral calls on the older people of his church, the boy, who in fact is to be the future of the church, is being neglected. Instead of the minister's taking a vital interest in the life of every boy in the community and molding his character, the boy between thirteen and eighteen years of age is allowed to go about, taking his ideals and principles of life from Tom, Dick or Harry.

When the boy becomes a man and has often gone astray, the minister goes to him with his appeal and tries to help him; but he finds the man, in many instances, will not listen to him, because at the time when his character was being formed, and when fears and impulses came into his life which he did not understand, the minister neglected him. A lack of vital interest in the boy on the part of the minister is one great cause why the church fails to hold the boy and the man.

Why is it that so many of our Protestant churches are for the most part filled with women? It is because the minister, in doing his work, has neglected the man in his boyhood. He has failed to realize that if he had spent his time, thought, and energy on the man while in the making, he would not lack men in the church who would be active and interested in every department of church work.

We must get back to the great principle of character building expressed by Dr. King in his book, "The Fight for Character," in which he says, "Character is caught and not taught." It was not so much Christ's teachings set forth in His wonderful sermons that bound men to Him, as it was that vital, personal, and

individual interest in His Twelve Apostles. Because He took that interest in the Twelve they were able, after He had left them in person, to apply His teachings to their lives, and so spread them broadcast in the world for the upbuilding of the spiritual life. The minister must remember that the members of his church must catch his spirit or he can never teach them character.

In the second place, there is a lack of time for the boy on the part of the minister.

"I haven't time" is a very convenient expression and often gets one out of a great many difficulties. One often hears a man say, "I should like to do this, or that, but I simply haven't time." A man usually has time for the thing he wants to do most. The minister has all the time there is, and it is not so much a question of a lack of time, as it is a question of selecting the opportunities which are presented, upon which he is to spend the time at his disposal.

Which can a minister afford time for? To build up a large congregation of people who come to church on Sunday, and perhaps to prayer meeting once a week, merely through form or custom; or to take a really vital interest in the boy life of his community, entering with enthusiasm and understanding in all of the boy's ambitions and activities, so when the boy becomes a man he will have a vital interest in Christ's work and in His church?

Several months ago I was in a mining town in Western Pennsylvania where there is little or nothing to influence a boy in the way he should go, but almost everything to pull him the way he should not go. One evening I was talking with one of the ministers in this town, who is a very brilliant scholar and a fine preacher. Our conversation turned to the boy and the church. He regretted very much the deplorable conditions and the bad influences brought to bear on the lives of the boys. I asked him what was being done about it, and he said nothing was being done. "The truth of the matter is," he said, that I should like nothing better than to have a class of these boys every Sunday, and have them in my study once a week at least, and try to get hold of them; but by the time I prepare three sermons a week and make my pastoral calls, I have no time left for the boy."



This minister has a fine congregation as far as members are concerned, but the church life is spiritless and without enthusiasm or red blood flowing through its veins; and consists mostly in the members who come once a week to hear a good sermon. A man who is going to be a minister of Jesus Christ must do more than preach good sermons one day in a week; he must minister seven days in every week to the deepest needs of his community. I do not mean to say that all ministers use their time in this way, but I do believe that it is a common fault among ministers of today, that they spend too much time on sermons in order to make them appeal to the parents who occupy the pews on Sunday, and give too little time in ministering to the needs of their boys. In a few years the boys are to take the places of their parents. The minister and the church would have fewer problems to deal with today, if the ministers of a generation ago had taken a deeper interest in the boy and had shown him that the religion of Jesus Christ is practical, real, and vital to all true manhood.

If the minister would take a vital interest in the boy, the problem of getting men to attend church and take an interest in church affairs would be in a fair way for solution. A man can be reached more easily through his boy than through a religious or any other influence, and if the parents could feel that the minister was the predominating influence in their boy's life, and that he was giving him high ideals, noble impulses, and teaching him the fundamental principles of life, they would not only come to church, but they would gladly help the minister in his work.

In the third place, there is a lack of the proper appreciation, on the part of the minister, of the true value of the boy. Here again comes the question of dealing with the grown man. When the boy problem confronts the minister he says, "Yes, I know the boy should not be neglected. Someone ought to look after him, but I must give all my time and energy to the men; we must have more men in the church, for we need their help and support." If the minister would work sympathetically and understandingly with the boys, he would not have this problem to deal with, for when the boys become men they would be interested in the minister and his work, and would give him and the church their help and support.

If the church is a failure in ministering to the needs of the boy, how are we going to make it a success?

Every boy must have action. All boyish activities should be better and more thoroughly organized than at the present time. It is the minister's duty, as well as his privilege, to perfect this organization. In order to do this he must know thoroughly every phase of boy life. In order to know the boy he must have a thorough knowledge of a boy's physical needs and changes. During the period of adolescence, when the boy is changing from boyhood to manhood, he becomes shy and secretive.

If the minister can, during this period, so appreciate the boy's condition, with his longings, ambitions and passions, that he can create in him the feeling of friendship and confidence, the boy will bring to him his questions, passions and problems, and ask for explanations, help and advice. They are there, and if the boy does not get his information from the proper source, he will get it from some other. Someone ought to understand him and satisfy him in his longings for knowledge of life. The boy wants to do right, he wants to do the things that will make him a man of power, and if help and advice do not come to him in the right way, there is danger that instead of becoming the man he should be, he will grow up into manhood with perverted and immoral ideals and purposes.

It is not enough to have this question of sex and sex hygiene explained to the boy on a purely moral basis. All instruction along this line should be backed up with firm religious teachings.

It is not enough to get the boy simply to understand the physical changes in his life, but also that those changes have come to him for a purpose, and that back of that purpose is God. If the minister has gained the confidence of the boy, and he feels that he can come to him with the questions and problems during this period of his life, that boy is going to realize his body has been given to him for something more than physical power. He will realize that his body is the dwelling place of the Spirit of God, and therefore he will keep it clean in order to give it in service to God.

It is also necessary for the minister to know the boy's social needs. There comes a time in almost every boy's life, during this adolescence period, when the simple, child-like love for his parents and most intimate friends begins gradually to dwindle away. He thinks it rather big and manly to be discourteous and disrespectful. He believes all that is necessary to be a gentleman is simply "company manners," and he loses all idea that character is behind all true manhood. Here again the minister should come into the boy's life and be his guide, and if he has gained the proper place in his life the boy will be guided by him. He can then teach the boy that character only and not mannerisms, can produce a gentleman.

An equally important factor in the boy's social needs is his relations to and dealings with his playmates. This includes his idea of fair play, of right and wrong, and of justice and cruelty; likewise his attitude towards smoking, gambling, drinking, and girls. The minister can here be invaluable, if the boy has confidence in him, and feels that he can come to him, and knows that he will not be misunderstood. If such relations exist between minister and boy, the minister will have the opportunity of putting into the boy's life principles, ideals and purposes of true manhood, given to us by the Ideal Man, Jesus Christ.

If the minister could know and understand the boy in that way, we should have fewer men today who are the leaders in corrupt politics, and more men fighting them. We should have fewer men today who bring disgrace not only upon themselves, but also their families, through dishonest business dealings. More than that, instead of having so many men living lives of impurity and debauchery, we should have men who would wage active warfare against impurity and the social evil.

A minister should also know a boy's needs which come through his amusements. This is the channel through which a man can gain a firmer hold on the boy, freer access to his love and friendship, than in any other way. In all boy life where there is activity there must be organization, and this side of boy life is in great need of more thorough organization and wise direction. The Boy Scout Movement is one of the best and great-

est boy movements in the world today, because it gives the boy a chance for action in something which is good and wholesome, and in which his manly qualities are brought to the front. If he wants to be a Boy Scout he must be respectful, clean and honorable. This movement is crowding out the low and vulgar ideals of boy life, by filling it with noble purposes and true ideals of citizenship.

The minister should also be interested, and take part when possible, in all branches of athletics. He should be the organizer and director of all boy athletics in his community. Few people realize the power there is in athletics for the development of character. I have seen many boys of sixteen or seventeen years of age make their first real effort in athletics. It was the first time they had really tried to do anything, and they had to be taught how to make a good strenuous effort and try to do better than they knew how. In athletics many more qualities of a boy's character are brought to light than in any other department of his life. If the minister would only interest himself in that branch of a boy's life, he could, when outbursts of temper come, or when the mean trick crops out, reprove him with a full understanding of his nature and temperament, and it would not be long before the boy would see that by being honest and honorable, fair and clean, and a good sport, he could do much better at whatever game he played, for he would then be attending to business and not attempting to "slip one over" on the other fellow. Furthermore, he would be playing his game with a clear conscience, and he would be known and respected as a clean and fair boy. I believe that fair play is one of the greatest principles to be put into a boy.

Athletics also bring out many good qualities in a boy, which otherwise would never have been discovered. It is well for the man who is really interested in the boy to be on hand to praise him when praise is due, for he both needs and likes it when justified, quite as much as the deserved reproof.

As the boy's life cannot be all of a serious, so it must not all be of a playful nature. Here again it should be the privilege of the minister to guide the boy, knowing just how much work

and play should enter into his life to make him develop into the best possible man. It is natural for him to believe he can be his best self by following the advice of his older friend, and his friend is the man who enters into his life, understands his nature, and sympathizes with him.

The minister should also direct the boy's intellectual life. He should be wisely guided in his reading or he will probably read the poor story in which the hero is a very low type of man. Very often you will find men whose ideals of life are low, as the result of reading poor and trashy literature in which impure and vulgar ideals are portrayed. If the minister could guide and direct the boy's reading, and have on hand a supply of good stories containing characters with high ideals and firm principles as the heroes, who would inspire the boy to honesty and right living, he would be a wonderful power in the development of character. The boy's intellectual life needs adjustment. The minister could and should adjust it.

Finally, when the minister knows the boy's needs along the physical, social, amusement and intellectual side, he is then fitted to minister to the deeper side of the boy's life, his religious nature. I do not believe he can minister to this deepest side unless he understands every phase of boy life. If the minister had this necessary knowledge, instead of giving the boy a theoretical or abstract religion which the boy cannot grasp, he would be in a position to give a personal religion which any boy can understand, and which every boy wants and needs, the personal religion of Jesus Christ.

When the minister can see from the boy's point of view and has his confidence, he can talk with him and the boy will listen when he is told that back of all of his physical changes and trials, back of his intellectual difficulties and wrong ideals of social life, back of all of his hardships and struggles in every department of his life, back of and underneath everything is God; and that God has put the changes, hardships and struggles in his life in order that he may overcome and be master of them all. So, with every passion, impulse, and temptation conquered, he grows a little nearer the Ideal Man, Jesus Christ. The boy

will not only listen, he will believe; and if his heart has been touched, instead of being negative or indifferent to the higher things of life, he will be a man of character, interested in every phase of life which helps to bring God's Kingdom on earth.

Some of you may say that is a big undertaking for the minister if he is to do any preaching, or ministering to the older people in the church. Of course it is a big undertaking. That is why only big men should be ministers. The ministry has too many small men in it now. The call to the ministry demands the exceptional man, the man of power and large interests, the man of influence, who uses his time to the best advantage, and the man who, above all others, places true values on things.

The minister expects the business man to be interested in the church and all allied social work, and when the layman refuses to give his services the minister becomes impatient and looks only at his own side of the difficulty. While the minister is placing the blame on the layman, the layman says in his heart, "If that man had taken an interest in me when I was a boy, and had helped me solve my problems, and had proven himself my friend when I was in greatest need, or even now showed a real interest in me and my work, I would gladly help him in his work." The minister of Jesus Christ cannot expect from others what he himself will not give. If he wants men to be interested in him and his work, he must be interested in men and their work, and that interest on the part of the minister must begin while the men are boys.

Men, I do not care whether you are or are not in the seminary; you must be thinking seriously about your life work or you would not be here; and of all the calls to service from the many needy fields, there is no more pressing or greater call to young men today than that from the world of boyhood. The future of the church, as well as the future of the nation, is in the hands of the boy. The boys are all right, only they need someone to guide them into true manhood, with firm principles, high ideals and noble purposes. You men, if you heed the call, will have a glorious opportunity. The World of Boyhood calls you to come and minister to its deepest needs. God calls you to

come and work this great field, where the laborers are so few and the harvest so great. Christ calls you to come and help Him bring the Kingdom of God on earth by ministering in His name to the boy. He needs you.

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"JOE" TWICHELL AND THE BOYS

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At the close of Mr. Bowman's address President MacKenzie rose and spoke as follows:—

I know Mr. Bowman will pardon me if I say a few words here, in connection with this subject of the boys,—it seems to me so very fitting.

Last night there sat on that seat, in the corner there, a man that many of you may have noticed, with silver hair on his head, who put his hand up to his ear to try and catch all that was uttered. That man has a more wonderful history than I can tell you of just now, but I want just to refer to one feature of the history of the man who is known as "Joe" Twichell. He has been pastor of one church on the hill here in Hartford for forty-six years, and he is just closing his ministry next July. I have heard one phase of his ministry described by a number of the people in his parish. And I heard a man, who is one of the rising young lawyers in this city, one of the brilliant young Christian men of the town, describe this phase the other night. He said that Mr. Twichell knew every boy by his first name in all the streets for more than a quarter of a mile around his church. It didn't matter whether they belonged to his church or not; he knew them, and he knew them by their first names.

Now, the only word of exhortation that I want to put in here is that I don't think there is any man who cannot win the love of boys. It is a question of attention; it is a question of your will; it is a question of your interest. Your interest can be directed, your will can be fastened upon the boys in your parish work. That in passing.

Mr. Twichell has been pastor there, and he has known all the boys within a quarter of a mile of his church, in all the streets

around, by their first names, for over forty years. What is the result? There are two results. It is a very rare thing, hardly known, that any boy should grow up to be a man in that church without confessing Christ. That is one thing that they all say, the old men and the young men about those years of service. Another thing was said to me, by an aged minister of this town, a rector for many years on the same hill. While speaking with him when I first came to Hartford, I said, "There is a strange and wonderful reputation I find about the hill boys here. I understand that it is very rare for a young man on the hill to go wrong; that they all grow up straight, they all become worthy men." And he said, "Yes, and it is mainly due to one man, Mr. Twichell." That man had been the minister of a neighboring Episcopal Church for a great many years. Now, fellows, isn't that a tremendous thing to be able to say of a man's forty-six years, that until age came upon him, he had the faculty of gripping the boys and exercised it, all that time, for good to hundreds of homes?

Now, you are hoping to be able to do good as a lawyer, of course (and God bless you, you are going to do it), or as a doctor, or as a merchant, or as a banker. You can do a great deal of good for the world from all these vantage points. But now I want you to throw your eyes forward and say whether, at the end of forty years, looking backward, a man could feel that he had put into the history of humanity anything more wonderful than that man has put into the history of those lives, in the making of all those men, — making men for God, for Christ.

Now, I just wanted to tell that to you fellows about one pastor's work. Mr. Bowman, in his admirable address, has not sketched for you an abstract ideal; he has not described to you a thing that is impossible. It has been done; done scores of times, but I have given you one actual instance. There are innumerable men to whom has come, for two or three generations, through this one man, the greatest blessing a man can have. We all love the name of the man who loved the boys on the hill of Hartford.



## THE CALL TO THE MINISTER FROM THE NEGLECTED COUNTRY COMMUNITY

PRESIDENT KENYON L. BUTTERFIELD

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It is quite true, as the chairman has said, that in our thinking about social problems the feeling has been that the problems all lie in the city. It is rather odd that this should be so, for agriculture is still our largest industry. There is more money invested in the business of farming today in the United States than in any other single industry. It is not only absolutely a fundamental industry, but we have come to a time when the relationship between the food production of the country and the welfare of the people who do not live on the land is a significant economic problem. And what we may say about the economic side is equally true from the social point of view. In spite of the growth of our cities during these one hundred years the largest single class of people remains the farming people. Half of our people still live under rural conditions; there are fifty millions of them. And although the ratio between the rural people and the city people is continually changing in favor of the urban population, nevertheless there is no reason to suppose that we will ever have less than fifty millions of people in America living under rural conditions. As a matter of fact, although the cities are growing much more rapidly than is the country, still the country population does grow, and I imagine it will continue to grow.

Now, any problem—I don't care how big our cities are; I don't care whether we have a hundred million people or three hundred million people within our borders—but any problem that has to do with the business, with the social life, with moral and religious attitude and life of fifty millions of rural people is a significant problem. During the last few years we have come to recognize the significance of this question. We

have come to see that it is not merely a matter for the politicians to handle during the campaigns. We have come to see that it is not merely a question that affects the lives of the people themselves as they do their work and live their lives out in the open country; but that from every point of view, industrial, social, and moral, it is a great national question. The question of the food supply; the question of the influence of our agricultural industry upon other industries; the question of the attitude of the farm voters upon these great social and political problems that are coming to the front; the kind of life that still flows in from our country districts to the cities, and will continue to flow to the end of time—all these are vital matters. And beyond even these questions is that of the quality and type of life that is to be lived by the people who stay in the country, the people who are to own the land and those who are to till it. All these things are significant, not only to those people but to all the rest of us. And so there is going on what we call a country life movement. It has sprung up almost spontaneously in recognition of these significant questions. There is no one organization of it; there is no one center of activity; there is no one institution that represents it and stands back of it or is pushing it ahead. But all over our land there are evidences that a great tide of interest and activity is setting in, and we call it the country life movement. It has many phases. It seeks to make farms more attractive; it seeks to apply the best of modern science to the processes of growing food; it seeks to make every acre of land available, and to put every acre to its best possible use; it seeks to reduce the cost of production; it seeks to reduce the cost of distribution; it seeks to give a higher quality of product; it seeks to give such a profit to the farmers themselves as will make that class an independent industrial class, composed not merely of a few prosperous individuals, but a class that can stand on its own feet; not a peasant class, but a class of representative American citizens. Not only that, but it seeks also something of the higher interests of life, because the country life movement is charged with idealism even now. And one of its ideals is to make country life itself much more worth while: not merely

more wealthy; to secure not merely better farming; not merely better business; but a better life for the individuals and for the communities. As one of its great leaders, L. H. Bailey, has put it, "We are seeking to build a new rural civilization." During all these years country life has developed without any particular plan. The West has been settled rapidly; now the new lands are about taken up. Many of the regions of poorer land have been depleted; the quality of the population has decreased. Consequently institutions, the school and the church, have gone down. And then, more significant than all is the fact that in many of our richest farming regions the life of the people has not kept pace with the development of the wealth. I frequently use this illustration of a letter that I have in my office from a man out in one of the great western states, in which he asserts that while, during the past twenty-five years, the farmers in that region have grown literally rich, the schools, the churches, and the social life of many of those communities have not only not kept pace relatively with the growth of wealth, but that the conditions are not so good as they were twenty-five years ago. Now, the country life movement seeks to change that; and, as it emphasizes not only better industry, better farming, better business, but better living, it is emphasizing the need of higher ideals in the country. And so we are in the midst of a great social movement; trying to work out this great rural question.

I take this to be the rural problem—to maintain upon our land here in America a class of people that represent in their intelligence, in their industrial independence, in their integrity, in their education, in their institutions, in their modes of living, the best American ideals. There is danger that we may not be able to maintain that kind of people on our land. The country life movement, then, becomes essentially a great moral movement. The question is, is it to be a religiously motivated movement or not. It has its ideals; ideals of social life, of community life betterment, ideals of personal life improvement, but what is underneath? Is it going to be a movement that is charged with the highest of spiritual interest or not? Is it to be a movement that is led by men who themselves are inspired by the religious

motive, or not? Is it to result, as the decades go by, not only in better farming, not only in a fuller conservation of the soil, not only in better methods of education; but is it to result in a race of people who will maintain the old traditions of morality and religion that have made the American farmers of the days gone by such a virile race of people? That is really the question.

Now, to my mind the church is absolutely essential to the right solution of the rural problem, and hence is necessary in the country life movement if it is to do its full work, because I don't see how we can escape the fact that we need in this tremendously significant movement the very highest ideals we can get; and I don't see how we can expect to have those ideals promulgated in real, effective vitality apart from those institutions, and those truths, and that personality which men everywhere recognize as the most powerful factors in the idealism of the past and even of the present day. To my mind the country church is an indispensable factor in the whole country life movement.

Of course we want to make sure that these ideals are the right ideals; we want to make sure that the farmer understands his real task, because his real task is not merely to make a profit. His real task is to serve as a steward of the land, on behalf of the people who do not live on the land. He has a holy vocation. The land is limited, and the man who owns it or the man who farms it has an obligation, a fundamental, moral obligation, to use it in the very best possible way, because all the rest of the people are absolutely dependent upon him. Not only must he farm it in the best way, not only must he be the steward of its productivity, but he also must be a trustee of its fertility. We talk about laws for the conservation of our water powers and forests. Absolutely the only way by which the conservation of that greatest national resource, soil fertility, can be accomplished is through the rightly directed energies of the millions of individual men who till the soil. No law can do it. It must be done by the right direction of those millions of men. And I believe that they will do their work better, I believe they will more fully achieve the task that is set before them, if they appreciate what that task

is fundamentally; that they are really stewards. And what does that mean? Why, it means nothing more or less than that they are engaged in a religious task. They ought to be under religious inspiration; they ought to feel that they are workers together with God. They are close to the processes of the Creator; they are working in season and out of season intimately with His laws. Indeed, they can do nothing apart from His laws; hence they must know His laws. All the work of the experiment stations at our agricultural colleges, reduced to the final analysis, is simply the attempt to interpret the laws of God; and every activity of the farmer is nothing more or less than an attempt to work with those fundamental laws. Now, I think it is the business of the church, and a great inspiring task for the country preacher, to make the farmers see what their real task is.

I believe fundamentally and sincerely that one of the great objects of the whole country life movement is to make of these little rural neighborhoods, these little country towns, little provinces, if you please, in the Kingdom of God. And I don't see how you can get along without the church, whose task is to usher in the kingdom; whose task is to hold up the very highest ideals that the human race can conceive, and to work under the banner of the greatest personality of all time. Now at the present time the country church is asleep. The country church has not risen to its task. The institutions (and I don't want to be misunderstood in this) of today that are doing the forward work are not, as a rule, the institutions connected with the church. An exception is the Young Men's Christian Association through its county work. The institutions that are most alive are the agricultural colleges and agricultural experimental stations, and governmental institutions like the Department of Agriculture. And they woke up only a few years ago. But in the last ten or fifteen years they have risen splendidly to their task. Rural societies are doing a good deal more than they used to do. Farmers' organizations are growing and prospering. But the country church lags behind. I don't mean to say that there are not wide-awake churches; I do not mean to say that there are not pastors who are fully alive to the situation. They are not

all derelict, by any means. But I do mean to say that there are not many country churches that are doing the best work that can be done under the conditions that surround the country church today. The church as a great institution, the church as a great leader in this country life movement, is not sufficiently in evidence, in my judgment. Now, of course, there are many difficulties in the way. One difficulty is that the country church is not yet community-minded; and no one can work in the country life movement successfully unless he is community-minded, because the problem is essentially a community question; a question of getting the best results for the common welfare, and not for individuals here and there. It exists rather for great groups of individuals, giving them inspiration, setting ideals before them. It is a great social problem. The country church is not in the main community-minded; it is still individualistic in its conception of the work, still too much of a club. It has not yet, as a whole — there are exceptions, I say again — grasped its great function of serving the highest interests of everybody that it can reach. And then there are too many churches. Many country communities are poor; they cannot support the churches they have. Many splendid men in the country ministry today have a most discouraging time of it, working under the greatest difficulties and yet sticking by their guns and doing the best they can.

These things illustrate in some degree the need for a new race of country preachers. At least, they constitute to my mind an appeal to strong men to throw themselves into this work. In the first place, leadership is the key to the situation, personal leadership. We hear it sometimes said that this movement from the country to the city has taken all the best men and left in the country only the indifferent and the incompetent. That is not true; it is true that the movement from the country to the city has taken a very large proportion of the very best brains and energy, so that there is today inadequate leadership in all of those institutions that serve the country as compared with those institutions that serve the city. Leadership is the key everywhere. You cannot build up a church without inspired

leadership; and the natural leader of the church, of course, is the minister.

Personally, it seems to me that the difficulties that face the country minister ought to be an inspiration to men who are looking forward to the clergy as a life work. It seems to me that the mere fact that we are dealing here with a question of the most tremendous importance, and the fact that the situation is so full of opportunities, and the fact that there are so many tremendous difficulties in the way, ought to get a grip upon strong men who like to do the hard things, who don't want easy jobs but who want a man's work, and who can work best under the inspiration of difficulty and the possibility of great achievement through difficulty. I believe there are rare opportunities in the country ministry — not big salaries, for a while yet, anyway. The country life movement is one of the most inspiring things of the time, just because it is so big, for one thing; just because it deals with fundamental things; just because it is going on at such a splendid rate; just because it is so complicated; just because it means so much to our country in the future; and just because, also, up to the present time, so much of our best leadership has gone into other fields, and here is opening up a great, splendid opportunity with an inadequate supply of workers. The city parish appeals to the men of the theological seminary, and it is perfectly natural that this should be. There is work to be done there; tremendous difficulties, splendid opportunities; all the pleasures and all the opportunities of city life itself. And the result is that there are altogether too few workmen for this other large task of our time. It seems to me that that fact ought to appeal to men.

Then there is another thing that ought to appeal to our college men in looking forward into the Christian ministry, which may lead them into the country parish. That is, that the country church today, right now and in the next five or ten years, will pass, in my judgment, the greatest crisis of its history. I have already tried to show you what the crisis consists in. We will put it this way. The country life movement is a great movement, designed to take hold of the whole country problem on its indus-

trial side, on its political side, on its social side, and I hope on its religious side; to solve it in the light of the very best thought of the time, of the very highest idealism of the time. It affects the biggest single industry of our time; it affects the largest single class of people in America; and yet the church, which ought to be the great leader, and which must be if we are to get the best results, the real key of the movement, has not yet met the issue. Now, is it to meet the issue? That question is going to be decided within the next five or ten years. If the church does not come to its own, if the church does not assert itself as it ought to in this country life movement, if it does not hold up and cherish and maintain those religious ideals that ought to be the dominating notes of the campaign for rural progress, then institutions other than the church, and men and women outside of the church, are going to be the leaders. Thus the country church of America today faces a crisis, a crisis that ought to appeal to strong men.

Just a word about the kind of men that are wanted. In the first place, the country life movement deserves the very best ability that our college men can furnish. It is no place for a weakling; it is no place for a man who has no visions; it is no place for a man who cannot see the large issues; it is no place for a man who is not a leader; it is no place for a man except the best man. There has been an old notion (I speak it very frankly) that there are no chances for a strong man in the country, and the man from the seminary who gives himself and his life to the country parish has often been set down by his fellows, his companions in the seminary, as in some way a failure, in whole or in part, because no prize has come to him, because he is not known outside of his little parish. But if that were ever a just estimate of the country clergyman it is no longer so, because there is no place in the world where the minister can be of more use, where he can count for more, than he can during the next few years, right in the country church. The only way to make the country church strong is to have a few men shoulder its problem and bear it up, point the way, show how it can be solved. They must adapt the church to the new conditions, meet



and grip the rural problem from the highest point of view, try to fend off this great flood of materialism which is surely to capture the agricultural field, just as it has our commercial and business field, unless we are very careful indeed — that is a task for strong men, and no others ought to apply.

Of course, men who are going into the country ministry ought to love the country. There is no use in a man going into the country unless he likes to live there; unless he is content there, away from the swing of the city, and would prefer to be in the rural environment rather than anywhere else.

And the country minister must see the significance of his task, its large relationships. If he cannot see beyond his parish, if he is to tie himself up merely with the little task that is his around him, he will not be satisfied very long if he is a strong man. I don't mean to say that he should neglect his work, or make light of it in the little parish; but it seems to me that the big man from college in the country parish, the strong man, wants to realize that his work is down at the root of things; he wants to realize that he is a leader in great affairs at a time and in a cause which are critical. He must be willing to work without applause. Not all men can do that; a great many good men cannot do that. They have to be bolstered up by applause; by being in touch with people who can keep up their courage. They cannot keep up their own courage. The country minister has got to do that. He will be much alone. He has to be his own guide, philosopher and friend for a good deal of the time.

I think, too, that a man who is going into the country ministry ought to give a little time to special preparation. It is a special task. Men need to understand the fundamental characteristics of the rural problem, its broad relationships, and the methods of relating the church to all the other phases of the country life movement. I believe this takes some special preparation sooner or later.

And I think, too, the country minister should go into the country determined to stay there, to help create the profession of the country minister.

I shall venture now to read a few paragraphs that I once wrote on this subject, that may sum up what I have been trying to say in this rather rambling fashion thus far.

#### THE APPEALS FROM THE RURAL PARISH

"This call from the country parish is one that may well give pause to men who seek to serve their country and mankind. There are numerous and powerful appeals coming up from the tillers of the soil, to those still undecided as to the life task. Let us name some of these appeals:

There is the abiding significance of the great problem of agriculture and country life. The hungry nations are to be fed, the world's nakedness is to be clothed, God-given fertility is to be conserved. The forces of nature are to be harnessed by science and driven by trained skill. A fundamental human industry is to be fostered, an industry that supports gigantic railways, huge manufactures, immense commercial enterprises, stupendous financial operations. Scores of millions of American citizens are to be educated for life's work, their political intelligence and integrity are to be developed, their conditions of living are to be improved, their virtue is to be guarded, their ideals are to be enlarged. Those people are to be served by state and school, by the power of co-operative enterprise, by church and the ministers of the Christian faith. They are to continue to send choice youth to the cities for replenishment and for leadership. These millions are to retain a place in advancing American life consistent with our traditions and our hopes.

The need of the church in all these great enterprises of rural society constitutes an appeal. Useless the wealth wrung from the soil unless the welfare of the soil-worker be maintained. Valueless the material elements of human life unless the human spirit be enlarged. But vanity and vexation of spirit are our farm labors and plans unless the spirit of service and of brotherhood is to dominate. And shall we partake of God's bounty without rendering to Him our fealty? Shall the guardians of an ancient faith permit the Saracens of materialism, of worldliness, or love of money, of adoration of power, to capture the citadels of worship, and of praise, and of loving loyalty to all that is divine and eternal? These issues are real and they are vital. Let no pressure of appeal from city slum, from lumber camp or mining village, from immigrants' need, from bleeding, impoverished Armenia, from the newly pulsing China, or from the islands of the sea — heart-wringing and burning as these calls may be — let none of these things blind us to the slow-moving but irresistible

ble tides of human life that ebb and flow in the homes and institutions of our American farm people.

The charms of the pastor's life in the open country constitute a call. For this cause many are called but few are chosen. But for that man who loves the open, whose heart responds to the soft music of meadow and field, whose ear is attuned to the rhythm of the seasons, who feels the romance of intelligent care of soil and plant and animal—to that man the rural parish offers rewards beyond all price.

Dear uplands, Chester's favorable fields,  
My large unjealous loves, many yet one—  
A grave good-morrow to your Graces, all,  
Fair tilth and fruitful seasons!

Lo, how still!  
The midmorn empties you of men, save me;  
Speak to your lover, meadows! None can hear.  
I lie as lies yon placid Brandywine,  
Holding the hills and heavens in my heart  
For contemplation.

—*Sidney Lanier.*

The opportunities offered by the country parish for breadth of culture constitute a call not usually put down in the list of reasons for being a country clergyman. One does not need constant access to great libraries in order to acquire culture. Culture is appreciation of environment. It is a process of soul-ripening. Knowledge is merely the crude material upon which culture works. Reading is only one door by which culture enters. Close observation, meditation, pondering in the heart, much thinking are the favorite tools of culture. Do you desire time to read in peace? Do you wish for a chance to weigh and meditate? Do you like to stand close to men at work? Do you want to know the secret places of the Most High? Do you gain wisdom from the sermons preached by the rocks, joy from the songs of little rivers, peace from the evening hymns that arise from meadow and woodland? Then do not hesitate to seek these things in the country parish. From your rural watch-tower you, also, may observe the swift march of affairs, keep alive to great movements, see the drift of great human tides. You may in the country, also, learn to appreciate the physical and spiritual environment that makes for the welfare of men and women, secure real personal growth, develop sound culture.

It is worth one's while to be in touch with leaders of thought and action. The stimulus that comes to the pastor of a

large city church from such associations is real and vital. But for the man who can detect life's veneer, who loves to examine the fiber of character, who knows human nature, the country parish offers ample chance for interest and profit. For, commonly, rural people are natural, their native instincts are strong, their tastes are simple, their speech is direct. To him who likes this sort of human contact the country parish calls.

The very presence of the difficulties in country church work formulates a distinct call to men who like to conquer circumstance. The problem of prosperous church life in rural communities is not an easy problem. The successful minister in those communities cannot enjoy a life of ease. Vexation of spirit may become his portion. But the joy of overcoming an untoward situation may also be his. Some men will be attracted to the country just because it is a hard field.

The dearth of men constitutes a call. The fields are white for the harvest. Many laborers present themselves. But some of them come out merely for a summer's practice. Some have ancient implements. Some do not know wheat from corn. Relatively few deliberately mean to make these open fields their life scene, and fewer still have prepared themselves to harvest the crop by modern methods. Do not some of you see, therefore, a rare chance for distinction? A prayer for well-equipped harvesters is going up from all our country-side, and we wait impatiently for the response, 'Here am I, send me.'

To those men who have the pioneer spirit there comes a strong appeal from the rural church. For here is a chance for unique work, something different, and yet supremely useful as well as rare. Who will be our explorers, to blaze new trails by which other men may find fresh fields of influence for advancing the kingdom? Nowhere more fully than in the country can a clergyman shepherd his flock by day and by night, know the quality of their meadows, guard their water courses, lead into new and sweet pastures.

The timeless of a redirected country church work constitutes an appeal. There are large stirrings in all rural affairs. The fields are alive with movements for better farming, for more useful education, for co-operation. As never before, the country minister has efficient allies. The mechanism of socialization is busy; the institutions of agricultural education are pulsing with life; organizations are multiplying in number and in power. And the church at large is stirring. She realizes the herculean task before her. She sees the signs of moral unrest. She observes that the notes of idealism are betimes deadened by the 'wearisome

sound of the scythe of time and the trowel of trade.' The man who goes to the country parish is captain in the host of a growing army that seeks to command the country-side, as well as to capture cities.

The final and supreme call from the country parish comes out of the abiding hunger of men and women for religion — religion interpreted in terms of daily toil, common human need, social evolution, justice, and fraternity. In country as well as in city, many men and many women are engaged — often unwittingly or even unwillingly engaged — in the sad business of living outside the pale of religious idealism, seeking to explain life on grounds of expediency, trying to find easy delight for the senses, expending toil and enduring sweat for that which is not bread. But all of them know, in their best moments, that underneath are the Everlasting Arms. Can we, then, afford to neglect half of our countrymen in our efforts to reach men effectively with the new evangel? Shall all these rising tides of life in our rural regions be left to break upon the futile shores of economic gain and personal pleasure? Is it a small and mean task to maintain and enlarge in the country both individual and community ideals, under the inspiration and guidance of the religious motive, and to help forty millions of rural people to incarnate those ideals in personal and family life, in industrial effort and political development, and in all social relationships?"

## THE NEED OF A TRAINED MINISTRY TO SHAPE THE WORLD'S STATESMANSHIP

PRESIDENT W. DOUGLAS MACKENZIE

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There are men at college who are afraid to enter the ministry because it seems so soft. I think too many men are going away from this conference afraid to enter the ministry because it is so hard. There are men who shrink from it because (I don't know where they got the notion — it is not told in the history of the church or the ministry, as I read it) they have got the idea that the minister is busy about small things; that he is trying to direct the easily offended sensibilities of choirs and the uproarious sensibilities of deacons; and that he is engaged in things that are not manly. College men have said to me that they want to do a man's work and they didn't feel that a minister was doing a man's work. Now, the program here might have been entirely different. It might have been filled with another set of demands. At previous conferences here and at conferences held in other places, I have seen other sets of demands, describing the situation with the same variety of enthusiasm and power; how, in this field and that, a minister's great work is to be done. We took the challenges that are named in the program here: "The Opportunity for Ministerial Leadership," "The Call from the Social Problems of the City," "The Work of the Minister as a Student of the Bible," "The Challenge to the Minister in his Dealings with all the Lay Problems," "In Relation to the Institutions that Laymen had Created," etc., and we might have had several addresses gradually enlarging the spheres. The relation of the minister to specific classes was represented by only one address in this conference, "The Privilege of the Minister to Shape the World of Boyhood." But, now, these are all small things. I am asked to speak on this tremendous, appall-

ing subject, "The Need of a Trained Ministry to Shape the World's Statesmanship." Now, that was not the title of my choosing. I didn't say that. I was away from home when I got the letter asking for my topic, and I proposed to speak on "The Element of Statesmanship in a Minister's Life." The other day when this program was put into my hand and for the first time I read this it nearly knocked me over — and I am not considered small. But you see the fact is (and I think President Butterfield will agree with me in this) that in American educational institutions the faculty rules the president and the students rule the faculty. And in this case I suppose Mr. Beardslee told Dr. Jacobus what ought to go in and Dr. Jacobus told me what I ought to speak about. That is how the thing is going now. I have a sort of a stubborn nature, inherited from my ancestors, and I propose to talk on my own subject first, and then I will condescend to talk on what the committee has imposed on me afterwards.

First of all, I want to speak about the opportunities for what is called, and what we think we have a right to call, statesmanship within the Christian church offered to every minister. You have had this, I think, suggested to you by several of the addresses delivered, and not least by the address delivered by President Butterfield just now. If a doctor goes into a small country field he has very probably private reasons for going there to settle down. It may be his health, it may be because he has tried somewhere else and cannot get any other place. But a country doctor does not usually — there are exceptions, no doubt, to be found — but he does not usually take into consideration these things that have just been described to us. But if a minister gives himself deliberately and for life to this career, this doubly honorable career which is opening up in richer form and content to the country minister, he takes a far-off view of the field which embraces in his decision even distant purposes. His vision embraces far-off plans, and he sees what he can do, not this year, but ten years hence. That is the statesman's attitude. Statesmanship is the power of shaping the movements of life and the purposes of life now for far-off ends. It is the power

to use, not only one's own life, but other lives to achieve results that are yet in the dim future. That is statesmanship. It is the power to see what the problems are that are rising over the horizon of present vision, and what roads lead to those problems, and what solutions will offer themselves, only the first suggestions of which, perhaps, can be cherished at the present moment. Now, that capacity for statesmanship has to be often in evidence in the decisions of a man who is choosing his life's work, not for private ambitions, not for personal ends, who is taking into his thought a wide view of life, studying the forms of human nature and the course of events afar off from himself, and saying, "I am going to deal with these."

Now, within the ministry itself there is a constant demand for this faculty of lifting the eyes beyond today to plan for the future. For instance, in his parish and community a minister is at the head of an institution that grows with his success. Every new step that he takes is a new complication in the machine that he is running; it is a new achievement in the big task he is administering. A man, therefore, cannot afford to rush at things. The more important his parish the more careful he is to look forward; the more prayerful and thoughtful he is to consider the meanings of the steps which he takes. In order to lead, he must consider well and consult much with God and man. A man who does things superficially, even on the advice of others, will often find that he has taken a wrong step, moving in a direction in which for his parish he ought not to move. A man who is doing this kind of work has got, therefore, to be a man with that self-control, with that capacity for calm consideration, with that cultivated ability to see consequences in communal life, to see into the farther relations of events. In that way he secures that his steps shall not be unwise and futile, but shall be effective and powerful.

A man who goes into the ministry goes into the ministry of a denomination. He comes into the inheritance of a history. He is ordained here or there, but he is at once a part of a wide church brotherhood; and immediately he finds that there is upon his desk appeal after appeal from this benevolent society and



from that; this board and that, connected with his own denomination. He finds letters from one source and another weighing him down with certain responsibilities, demanding of him certain offices of service which he is expected to render. And sooner or later as a man passes out of the first stages of his ministry he finds himself meeting with the leaders of his denomination and consulting with them on affairs concerning large things; things that affect the property and the policy of great institutions. He is compelled to take a large view of life, that stretches from the Atlantic to the Pacific. He is asked to take a part in the operations of all these great denominational institutions. And a man ought to fit himself for that. He ought to read the history of his denomination; he ought to drink in its spirit; he ought to be loyal to it; he ought to give himself to its life; he ought to know the meaning of all the various parts of its machinery; he ought to stand for them and work for them and pray for them. And above all, he ought, first of all, to seek to understand them in their origin and in their working and in their intention. Now, that involves something, as you can see, of that broad outlook which belongs to the qualities of statesmanship. And as a man goes on in life, as he passes from one decade to another in his ministry, he will find that these challenges to him, these responsibilities, press upon him increasingly, not only in number but in their gravity. He is doing great work; he is handling large affairs; he is affecting by his judgment, by his wisdom, by his enthusiasm, by his unselfishness and generosity, the life of vast numbers of human beings beyond his own parish.

Further, and here in America more than almost anywhere else, although not exclusively, he is brought into inter-denominational life. And inter-denominational problems are becoming very acute and very grave; they are increasing in number. And there is not a man who is working anywhere as a Methodist who does not find himself in contact with Congregationalists; and there is not a man working as a Congregationalist who is not in contact with Presbyterians; they are all getting interlaced with one another. And all about there are living, actual, pressing questions regarding the relations of these denominations. It is

so easy for us to talk of church unity and church federation; it is so easy to talk on one side or the other of every problem, and we should all be free, of course, to talk as we think; but these matters, these problems, are great, historical problems; they involve great doctrinal problems; they open up great problems in organization affecting the spirit of vast masses of people. The question as to whether two denominations should unite is one of the most complicated and far-reaching questions that any statesman could consider. The men who are to have any part in that kind of work, if it is to be effective, must be men who deliberately shall set themselves to think in large terms, of denominations. It was said of a great statesman that he did not think in terms of counties but he thought in terms of provinces. And it is a far different thing to think in terms of a parish and in terms of a denomination; and it is a different thing still to think not in terms of any denomination but in terms of the living church of Jesus Christ. And accordingly the cry today, the burden today upon the men of all our churches in America is one of the gravest, demanding the utmost wisdom and far-sightedness of spirit which can be brought to bear upon any human problem.

Then, we must remember that the minister is not merely facing his responsibilities as the head of the parish, his denominational duties and the problems of inter-denominationalism, but that in this country he is face to face with the great questions of inter-racial relationships. They are brought home upon our own shores. What are very distant problems for ministers of other countries are very pressing problems for the ministers of this country. In every state there will come problems into every parish that are inter-racial problems. Now, the handling of the situation at any one point can only be wise if a man has habituated himself to think of it in large terms, seeing the farther meanings of this little thing that he is doing. There are some men who have the instinct for it. All men should cultivate that habit of looking out upon the wide ranges of a problem that presents itself to them individually, for their present and personal task in some immediate and individual duty.

But there is another field in a man's life today, and that is the field of the world. For the man who would acquit himself well as a minister of Christ in this country must have his eyes upon the world. There is nothing more wonderful than to see Christianity steadily in relation to humanity; there is nothing more wonderful than, not in any vague way, but in some definite way, to read, to study life, in this direction and in that, to become personally acquainted with the actual progress of the Kingdom of God over the whole world. It is one of the liberalizing features of a minister's life; it is one of the great convincing forces for a minister's own faith; it is one of the illuminating things for a minister's preaching to be thinking of the gospel, to be thinking of the church, not merely in its relation to our parishes, but to the world of human beings. There is a way of arguing about Christianity, a way of preaching Christianity, a way of dealing with Christianity that is parochial; but if it is the only way a man knows of, woe to that man's intellect, woe to that man's effectiveness. There is a way of thinking Christianity, a way of understanding it, a way of proclaiming it, that is universal. And often you will find that your home parish, when you have preached to them, are overwhelmed with the majesty of Christ, not merely when you present Him in relation to them, but when you describe Him over against the humanity God sent Him to redeem, the humanity of today.

Now, this is a little bit of what we call the opportunity for statesmanship in a minister's life and career. It is making ever enlarging demands upon men's imaginations, ever pouring into their minds greater thoughts, ever seeking out wider tasks and more glorious forms of service. And I want to repeat and insist upon what I said a moment ago — that a man cannot afford to be limited only to his own parish in his interests and in his reading. I have known men who were so limited, and I know what the temptation is to surrender to its often terrific pressure; but when a man sets himself against it, and deliberately assigns himself to the habit of considering the larger problems and the larger relations of the church, and of the message of the gospel, that man has got fresh inspiration and fresh power for the work that he must do in his particular field of labor.

Now, as to this matter of molding the religious statesmanship — that seems very far off, doesn't it? But then if we have the statesman's eye or spirit at all I think we shall begin to see how the ministry of the church does mold religious statesmanship. It does not do it as the church in the Middle Ages tried to do it; as Gregory the Seventh tried to do it when he wrote that letter to William the Conqueror after he had arrived in England, and told him that for his soul's good he ought to become obedient to Gregory and do whatever he expected him to do. In him there had been formed a conviction concerning the authority of the church over the secular world that broke into many energetic expressions of that kind and operated with tremendous power over the future history of Europe. That is not the kind of relationship that we have today. It is not the kind of relationship of a Richelieu or a Wolsey. It is not even the kind of relationship that John Calvin established between himself and the government of the city of Geneva. Nor is it even like the relationship that John Knox exercised in Scotland — though a little more like that — when he, an ordinary minister of the gospel, by his tremendous personal force and the sheer authority of what he preached, and the power of his convictions, shaped the policies of the Scottish nobles and laid the foundations of modern Scottish history; as a minister of the gospel, preaching about these things, and through the sheer energy of his will and the community of conviction that he awoke in the minds of the people, bringing them to that type of religion, that type of civilization that has characterized them from that day right down to this hour. It is not like that exactly, although more like that than like any of those that I have already named. We must be very wary while that church, which has never lost its claims to secular authority and never yielded them, is ready at a moment to reassert them actually, if the moment of opportunity should come. One of the most scholarly theologians of our day, Dr. John Oman, thanks God that the day for that kind of thing is past. He says that the church is going to exercise its greatest authority and its greatest power when it falls back solely upon its moral and religious influence, when it rests all its authority there;

when it seeks its effectiveness through these, its moral and spiritual life, its convictions and its truth.

Now, if a minister of a Protestant church — if the ministers of all the Protestant churches in this country are molding the statesmanship of this country, or even of other countries, how is that done? In the first place, it is done insofar as the minister himself is an honorable and faithful citizen, insofar as he performs the duties of citizenship. A minister is not precluded from those duties by his office. He may not use the pulpit for party politics; he may not use the pulpit for personal fads; he may not use the pulpit as an opportunity to scold people whom he differs from on any subject. But he must simply, out of the pulpit first of all, as a citizen, acquit himself as honorably and diligently and loyally as he expects the diligent and loyal men of his church and of his city to acquit themselves. He must do this, so that he may help, through his own private and individual capacity, to advance civic justice and civic honor among his people. And there is no such thing as a minister's private influence. Wherever a minister goes it is the authority of the minister that goes with him. And say you what you like, it makes a great difference whether the ministers of a community are on one side or are on the other side in some great matter that is before the public conscience. It counts for a great deal at this very hour. In spite of all their fads, in spite of all their failures, in spite of all that can be said about them simply as private individuals, there is still a great deal of authority and power that goes with their judgment. Somehow people still have confidence in a conscience that is trying to live with God; and when they speak out of the dictates of conscience on things that conscience has to speak about directly and immediately, their words still carry weight and go home to the heart of the community. A minister may not be a great authority on whether a street shall be opened here or opened there, or of what material the municipal building shall be constructed; but when the ministers of a city are known to be banded together to right a certain wrong or to expose a certain shame, the whole community feels the weight of their message to this very hour. They must

stand forth as citizens and say, "We, as citizens, shall speak to the conscience of our fellow-citizens."

There is a second thing to consider. All problems in civic and national government on which a minister has any right to speak as a minister, and where he may be expected to use his influence, are problems which come down into the region of conscience. They are all moral problems at last. We have got, as ministers, to make this very clear to the people. Take the question, for instance (it does not matter which side I am on), of the tariff. Somewhere or other it becomes not a commercial but a moral question; or take the question, for instance, that is in the background of many statesmen's thoughts in this country just now, and many of the members of Congress know it is there — the question of the military pension system of our government. Now, that ultimately is a moral question, and a very deeply moral question.

Now, the ministers of this country ought to see, and when they do see, they ought to unveil very clearly, the fact that such things are ultimately moral questions, and not merely quibbles about putting money down on this side of the ledger or that. This and many others are deep questions of ethics. Then the country will look with new vision upon the fact that no politician dare speak of certain matters, such as the pension system, and that, whatever his private opinion of the matter may be, no one of the twenty-three men who are just now trying to become president of the United States next November, would dare for a moment to say what he really thinks about that pension system if he is against it. As things are now, each candidate knows that, even if he is really convinced that it is a moral wrong, he dare not speak about it — because the number of candidates would be reduced immediately to twenty-two. Now, you see these great questions that affect the national life, and are tangled up with clearly economic problems, all fall back into questions of morals. Take the matter of industrial relations, of capital and labor. There is not a single aspect of it that does not come down to questions of justice rather than of kindness. No man will ever help to solve the problem of the relations between capital and

labor who simply appeals to the charity of the capitalists or to the generosity of the wage-earners. You will never get them to see either that the capitalist ought to sacrifice himself in love for the labor man, or that the labor man ought to continue to sacrifice his wife and children for love of the capitalist. That is not conceivable. For at bottom it is a sheer question of justice. You will never get deeper than that, and you haven't got to the depths of it until you see that all the problems involved in socialism ground themselves at last in the hard bed-rock of justice.

Now, if any country is to be guided to deal with these problems aright it does not mean that the ministers are to stand up and try to work out the particular solution. But it does mean that the pulpits of the country must cry aloud for justice; that they must cry aloud for truth; that they must cry aloud for honor; that they must cry aloud that the industrial system of this country shall be established on the rock of fairness to every individual, and that no man or any class of men, whether it be the capitalist or the laborer, shall have anything taken by an inexorable system from him and handed over by that system to any other group of men. It is only when the conscience of the country is aroused to that situation that we can hope for a solution. As long as appeal is made simply to charity, or forbearance, or generosity there is no hope.

What I want to say is that what is required for the molding of the statesmanship of the day is something deeper than that; something that only the herald of the truth of God can give; that is, a quickened, awakened, sensitive conscience. We might specify many other points on which this would have a bearing. Take the arbitration treaties, so much on the country's mind, or many others that might be named. All at last fall back upon the moral attitude of the people of America. Now, you say, "How can a minister have anything to do with these?" Well, I imagine nearly all members of Congress are members of churches; probably the members of the state legislatures are members of churches, nearly all of them. You may get even ward politicians (I don't know how easily you will get them)

who are members of some church or another. But it is the case that many of these people are within the reach of the voice of the minister of Christ. It means that upon their judgment, upon their conscience, upon their heart, is playing the voice of the minister, the authority of his teaching, the power of his spirit.

Now, one more thing I wish to say before closing. The church made its greatest mistake when it began to work for itself and its glory as an earthly institution; when it began to claim secular power it began to want secular glory. It yielded before the temptation which Jesus rejected as from the heart of the devil; the temptation to fall down before the glory of the world and to absorb that glory into itself. And when any institution, be it a single church, or a theological seminary, or a Sunday school, or a Young Men's Christian Association, begins to think of itself and of its glory as an institution, and tries to grow for that glory's sake, it is committing the great sin that Jesus rejected with horror and indignation from his soul. What we have got to do as ministers of Christ in the institutions that exist in His name, is to try as prayerfully, as humbly, as persistently as possible to have our minds, our interest, our purpose centered upon His spirit, His purposes, His kingdom among the hearts of men; realizing that if any institution grows on its earthly side at the expense of its spiritual influence, it is beginning to die as a spiritual fact; and that if an institution can go on growing in its spiritual influence while flourishing, too, on its earthly side it is a very flower of the Kingdom of Heaven; it comes from and carries fragrance to the heart of God. This it belongs to the minister to do for himself; this it belongs to the church to do in Christ's name; this it belongs to every church institution to maintain. It has lost its integrity if it works for itself simply as an institution and has forgotten how to lose itself and spend itself in the service of the Kingdom of God and of His Christ.

Now, I trust that this will not discourage any of you as an addition to all the multiplied and responsible tasks which rest upon the minister. No man is called upon to fulfil them all. You have been asked to consider this great ministry in all its



aspects that you may see how great a thing it is in the life of the world of today ; how wonderful an instrument it is in the hands of God ; that it is still a ministry that descends from the apostles of Christ ; it is still the voice of a man carrying the word of faith, the word of Christ, the message of God Himself ; that it is still a human life given up to become the channel of the spirit of the eternal, through which He may flow and become accessible to the hearts and lives of human beings. And happy every man, whether he becomes a minister or not, who can go forth, as I trust every man will go forth from this conference, whether called to preach or called to support the preacher, saying, " I am henceforth going to stand forth for the church and the ministry of Christ as the very weapon of God's use to cut down all the forces of evil, and to build up all the forces of good and of blessing in human life."

## THE SPIRITUAL REQUIREMENTS OF THE MINISTRY

REV. HOWARD ARNOLD WALTER

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In spite of the obvious fact of my comparative youth and inexperience which must disqualify me from treating adequately this vital and majestic theme, I shall expend no time in vain apology. I know that it was owing to no accident that one scarcely older than most of the delegates to this conference was selected to present this subject. I have only just passed over the boundary, before which many of you stand, and have traveled but a very little way into the vast hinterland of pastoral experience, so that if I return to bring you tidings of what I have found and felt, it is not far to come, and it may be that I shall speak a language more intelligible and sympathetic to your ears. Furthermore, it is of requirements and not of achievements that I have to speak, and the neophyte in his first contact with Life's rigors is perhaps more conscious—more painfully conscious—of their exactions than is another of ripe experience and mature attainments which may lead him to forget the price he was early required to pay. So the young swimmer, battling with the waves, and first learning the force of the currents, is mightily aware of all that is demanded, of energy and alertness, of resistance and self-reliance, in one who would be securely at home in the sea. My message to you, then, this evening issues from a very insignificant experience as a professional leader and minister in the world of spiritual facts and forces, and it is born, need I pause to add, far more of a sense of shamed impotency and failure than of any consciousness of having at all attained to the ideals I would lift before you.

*The spiritual requirements of the ministry.* In the subject as it was given me we at once note the presupposition of some

unique performance pertaining to the profession of the Christian ministry, which demands of him who would follow it a certain *spiritual* equipment. Is there another profession to which you would naturally attach that adjective? Would you easily speak of the spiritual requirements of the law, or of medicine, or even of teaching? Would a man venture to insist on the spiritual requirements of business life? I do not think so, and I think it is right that it should be so. For those various walks in life there are many pre-requisite qualifications, moral and intellectual and volitional, having to do with conduct and ability, with perspicacity and energy. Much is required of the man who would win success, without loss of self-respect, in any department of life's activities. But it is not required of any, save the minister, that he should have a definite and conscious relation to the spiritual world, realizing and evidencing itself in his daily conduct as well as shaping itself to vocal utterance in his public speech. As a citizen of the Heavenly Kingdom each individual must sustain such a relation, as a matter of course; but not necessarily as a citizen and an active and useful participant in the affairs of this world. Thus at once the ministry is distinguished from all other professions by its inclusion of a spiritual emphasis in its equipment; and we must now for a few moments address ourselves to the more exact connotation of this word "spiritual" as we are to consider it this evening.

The major premise of Christianity, not only, but of every other religion, of every cult above the level of mere materialism, is that there exist two worlds — the seen and the unseen, the material and the immaterial, the earth upon which we walk and the "Heaven which lies about us in our infancy", so near and perceptible, and which lies as close about us in later life, although we must have lost much of the child's clear vision resulting from its purity of heart. To the seers of every race and age this other world has been visible, scarcely less visible than the world we see with the physical eye, and infinitely more important. To the religious sense of the Hebrews it has been uniquely discovered. It was discerned by Elisha when his eyes were opened and he saw "the chariots of fire and the horsemen thereof", by Paul when he was made subtly sensible of the

cloud of witnesses, by John on Patmos as he saw the vision of the New Heaven and the new earth. It has been the task of all seers and prophets to seek to make this spiritual world a reality in the minds and lives of all mankind. There they have been pioneers, and there they became pilots. Jesus Christ by His words and life proved Himself at home in that world, and qualified himself to tell men of it and lead men through it, as no other spiritual leader ever was and did. He made more clear than it had ever been that "There is a Spirit in man," inbreathed by God, naturally relating him at birth to the world of the Spirit. He made clear further the necessity of a soul's second birth, consciously and wilfully, into that spiritual world, there to live its true life and develop its immortal powers. He taught that what happens in this higher realm, comprising the experiences of the soul in its contact with the realities of the spiritual world, is alone of eternal significance; and that the possibilities of the development of man's spiritual inheritance are limitless.

Now I conceive the aim of the minister of Christ, reduced to its simplest terms, to be nothing less than the disclosure to men of this spiritual world, as Jesus Christ conceived it and revealed it,—identifying it with His Kingdom, and establishing His own central authority and leadership there. The minister and the prophet must show man where and what it is and how it is to be known. "The Kingdom of Heaven is within you, O man of the world," he cries, "there shall ye find and live the abiding and abounding life. Let me tell you about it and interpret it to you as the Master has revealed it to me." I know that the minister must be both preacher and pastor, must be an organizer and a friend; but before all and beyond all and in all he must be a *prophet*, declaring with ceaseless iteration that the "goal of this great world lies beyond sight," sharpening man's consciousness of his sin and need, and declaring the resources and rewards to be found in Christ, in the Kingdom of the Soul.

The average man knows that he has a body and a mind. Their demands are continuous and insistent. He must be reminded or shown that he has a Spirit with needs which are eternal, and that, whether or not he is cognizant of it, that Spirit is related, rightly or wrongly, to God, who *is* Spirit.

Either his spirit is sharing the life of God, the powers and privileges of the spiritual universe, or, cut off from them, it is slowly decaying through lack of refreshment and culture. In the background of all the thought and labor of the minister the aim of his calling must play its part, i. e., to reveal to man that he is a spirit, related to God and elected to an eternal destiny. And it is the further business of the minister, from Sunday to Sunday in the pulpit and from day to day in the homes, to show how this life of the Spirit is gradually to be developed, and how it is related at every point and crisis to the manifold experiences to be encountered in the world of sense, where we are the pilgrims of a day. Can you conceive of another undertaking at once so delicate and difficult and withal so sublimely audacious? I have wondered and admired as I have been privileged to watch the deft moving of the trained fingers of the surgeon in a critical operation where the issues of life and death were in the balance and a second's inattention might plunge into eternity the soul inhabiting the frail body. Some twenty years ago I had occasion to "shoot" the Lachine Rapids in the St. Lawrence River, and I was told how if the pilot, who knew the exact location of every smallest rock in the river bed, should let the boat veer a hair from its charted course to starboard or leeward, the boat would be shattered on the rocks, and the lives of its passengers endangered. My boyish mind thrilled at the thought of the splendid nerve and courage of the pilot no less than at the accuracy of the knowledge he had achieved. In these latter days when the heaven-aspiring dreams of Icarus are rushing to astounding fulfillment, a new variety of physical daring is required and developed in those who pick their way through treacherous currents of air, subject to sudden and violent squalls with an awful death waiting beneath in prospective punishment of a trifling mistake. The surgeon, the pilot, and the sky-pilot,—we marvel at them all because it is their business to travel or to carry other lives so close to the edge of the precipice of death, and great are the requirements of knowledge, of self-control, and of courage, which those must fulfill who would follow such callings.'

What then shall we say, my friends, of him who has been picturesquely and for our purposes pertinently called the *Sky-*

*pilot*, whose office it is to point and pilot men upward to God? In his hands are the issues not of life and death but of eternal life and eternal death, whatever we believe them to be. He professes and offers himself a guide through this all-potent land of spiritual experience, which shapes and stamps the soul for all eternity. By a certain number of precious souls he will be accepted as the visible spiritual authority and leader, acting for them as the exponent of spiritual truth. The only road by which he can attain that authority and leadership, required in the prophet of God, is the way of self-discipline and self-devotement, the way of the Cross—the way Christ went to win His Kingdom. It is not for Him to say, "I am told that the Kingdom of God is such and such; go and search," but rather, "I have found the Kingdom of God to be this and this; come and see."

Does not the explanation of Jesus' unsparing arraignment of the pharisees lie here—in their profession of a religious authority and leadership for which they had not qualified, so that they led astray those who followed after them, thinking to find thereby eternal life? There is little hope for a people whose religious leaders are not religious, whose prophets professing to point the people Godward are themselves at heart estranged from God. Dare any man face toward the ministry of Christ who is not determined to know to the uttermost what is the cost required to win that spiritual authority which the people at once recognized in Jesus, and for which they looked to the scribes in vain? If he dare he will come precisely to the situation of the pharisees and will merit the scorching rebuke of Jesus. There is nothing in the ideal and the danger to discourage any from undertaking the calling of the ministry save those who would casually enter that profession as though it were no different from others and laid no spiritual demands upon its members. Those must determine and prepare to follow Christ themselves who would lead others to Him and with Him. The danger of failing to meet the requirements might not be so serious if the pharisee in the ministry were at once disclosed in his real spiritual nakedness. It is true, as Emerson says, that "what you are speaks so loud I cannot hear what you say," but the pharisee is possible none the less, with all the perilous consequences of his hypocrisy,

because only experts in religion, as elsewhere, can at first distinguish the true from the spurious. Men follow after false prophets, with specious phrases on their lips and hollow performance behind their words, because they know nothing higher. And they know nothing higher because there are so few genuine prophets who have found the Messiah and accepted appointment to His apostleship and been constrained to lead others to Him.

Every true prophet, who fulfills as far as he can the spiritual requirements of his ministry, makes the living of the false prophets more precarious by the comparison he furnishes.

In Christ the people found the realm of the Spirit brought near and made intelligible, and the true sheep, if they heard and listened, knew the voice of the Shepherd, and, if they dared, they followed Him. So it is to-day with the ministers of our churches. A pastor can never lift his people above his own spiritual level. If his contact with spiritual reality in Christ be not intimate and vital, he may have a following of parishioners who admire his personal graces and praise his sermons and perhaps are satisfied with his ministry. But only a man in whom Christ is regnant will draw men above his own human personality to discern and desire to follow the Christ who "lives on his lips and beckons to his hand". The true sheep hear and heed the voice of the Master-shepherd speaking through his lips. He does not develop a succession of beautiful ideas in the hearing of his people. Him the truth of God has seized and swayed to the fulfillment, the forth-uttering, of its mighty mission. He is seeking to apprehend that for which he knows he has been apprehended of Christ Jesus. And as Christ's truth enlarges his heart, and as Christ's love glows in his face, men behold inevitably in his words and in his life the Master of the soul, and they are summoned by Him to the higher life. Let us not so much seek to *become preachers* as to become possessed by the truth of Christ, which will shape and re-make us to the foundations of our being, so that we cannot choose but preach; and men will follow us and find that Christ is coming to them, and they will lean on us and find that Christ is supporting them.

Without further multiplying words I trust I have enforced my contention that since the aim of the minister is to reveal God's

Spirit to men and implant it in their hearts, it is first of all required that he shall himself be possessed by that Spirit until his whole personality is absorbed into it and refined and empowered by it. Only as he is yielded up to God in an abandon of earnestness and faith can he safely proceed to summon others to the life of the Spirit, which is hid with Christ in God. Inasmuch as the man who is born into the Kingdom of God is become indeed a new man in Christ Jesus, altogether subject to the control and culture of the Holy Spirit, there is a sense in which *all* of his preparation will have a distinctly spiritual bearing; but it is not my province to speak of the equipment of his mind and the training of his social faculties, nor even in any inclusive sense of the development of his character. It is surely to be hoped that all of the fruits of the Spirit, mentioned by St. Paul, will become manifest in the daily conduct of one who offers to teach men what is the life of the Spirit. But just as the intellectual training of the minister is, beyond a certain point, peculiar to that profession, so I believe there are spiritual qualifications to be especially sought and cultivated by one who would find himself in the true succession of the prophets of the Most High. I shall name and briefly discuss the three spiritual requirements which seem to me to constitute the narrow way of discipline and devotion to which I have referred as culminating at length in true spiritual authority and leadership. They are *Decision*, *Knowledge*, and *Love*.

I place Decision first, and I place it in this spiritual category, because all progress Godward is dependent at its inception and for its continuance upon the factor of the will. The man who is not sufficiently master of his own will to direct the current of his life toward God can never have his will mastered from above. "Our wills are ours to make them thine." But the man whose will is not his own is unable to abandon himself to God in any real and final surrender. The Spirit of God enters a man's life not once for all, at his conversion, but increasingly thereafter; and at every step of the way the man's will is the door of entrance, and only the man himself has power to swing wide that door, and *to hold it open*. The minister must have conquered himself if he is to have power for service, and the key to self-conquest



is decision. It consists in doing the things we would, and doing them promptly and persistently. Let me take as a single example of the fact that decision is the first requirement along the pathway to spiritual authority the matter of prayer, which, as we shall later see, is fundamental to a man's spiritual equipment for the ministry. We all know that we ought to pray, and to form and follow regular and permanent *habits* of prayer; but—most of us do not do it with anything like the fidelity we should. Where is the trouble? Does it not lie in our unmastered wills? We have a fine desire, but no firm decision. We are too well content to pray comfortably for forgiveness for leaving undone the things we ought to have done, when we are heaping guilt upon our souls by not arousing and addressing our wills to *do* some of the things we know we ought to be doing. As we go further in our ministry the need for decisive action in matters of grave delicacy and of momentous importance will continually increase, and unless we have begun faithfully in these earlier days to strengthen our wills by exercise, and by the refusal of any weak indulgence, we shall surely be found wanting when the issues of a wrong decision will have far-reaching effects in other lives than our own.

I pass on now to the second requirement along the path of spiritual authority, which is that of *Knowledge*. And, of course, I have no reference to the intellect here—to the acquirement of familiarity with the facts of theology and church history and sociology. I mean knowledge in a spiritual sense, which is as necessary to the pilot of heaven-aspiring souls as is the knowledge of the harbor channel to the pilot of sea-going ships. I mean what Wordsworth referred to when he wrote of the

“Eye within the mind,  
That, dim and silent, reads the eternal deep,  
Haunted forever by the eternal mind”;

what Al Ghazzali, the great Muslim mystic theologian, meant by the “knowledge of the heart”; what Paul meant when he declared his life-purpose to be “that I may *know* Him and the power of His resurrection and the fellowship of His suffering”. “But,” you object, “this is the baldest mysticism, and not all

can be mystics." I can only answer, for myself, that I cannot conceive of a prophet of God who should not be likewise a mystic; for my conception of a prophet is one who has a first-hand experiential knowledge of God, so that he is, as regards the method of approach, a pragmatist, but as regards the end, a mystic.

The Mohammedan mystic, above referred to, likened the knowledge of the intellect and of the heart, coming respectively from without and from within, to the two sources by which a mountain pool may be fed — the surface streams from the higher ground, carrying with them something of outer refuse and taint, and the hidden springs rising clear and pure from the earth beneath. Should the former source of supply be cut off, the pool would continue to rise more spontaneously and steadily and with better results than before. Like to this is the knowledge about and the knowledge of God, coming from without and from within. The purer, deeper knowledge comes through the illumination of the Inward Light. And that light sheds a peculiar radiance upon the pages of Holy Scripture, wherein is enshrined the meeting of divinity and humanity in the person of Jesus. That Light burns brightly, and ever more brightly, in the secret place of watching and meditation, of fasting and prayer, where the heart is gradually flooded to overflowing with the immediate knowledge of God, of His thoughts, and of His ways, and of His triumphs.

I would there were time to develop further this thought and show how God is still revealing Himself and His will directly to the masses of men through His prophets, whose spiritual senses of hearing and of vision have been so cultivated that they can begin to distinguish between ultimate right and wrong. It is for their eyes to discern the undercurrents of good and evil which are carrying men, consciously or unconsciously, out of time into eternity. It is for their ears to catch the undertones of life's deeper yearnings and pains and joys. I know that the ideal would be that each individual should live entirely under the direction of that inner light, and in that event no professional ministers would be needed. The Quakers have sought to translate that noble ideal into the reality of life and worship. But most of our Christian churches have been compelled to recognize that in the

busy swirl of life the average individual cannot take the time to cultivate his spirit which is requisite to enable him to accept and act upon all his immediate impressions of truth and falsehood as inspired from above. Prophets are needed today as much as they ever were; more than they ever were if you take this to be especially a materialistic age, and they *must* take the time to be made and kept sensitive to every divine impression.

“If chosen men had never been alone  
In deep mid-silence open-doored to God,  
No greatness ever had been dreamed or done.”

The prophets, and not the poets, as O'Shaughnessey would have it, are the true “movers and shakers of the world forever”, because the measure of man's greatness is the measure of his appropriation of divine privileges and powers, and it is the prophet's task to close, as far as may be, in himself and in others, the gap between the human and the divine, which in Christ was obliterated altogether. The minister of Christ can only lead men to God as he *knows* both God and man through the tutelage of God's Spirit, and is thus enabled to tell men of God, and, if it be granted him, to usher them into the divine presence.

The third requirement I have said is *Love*, although perhaps I should make myself clearer if I used the expression made familiar to us by the author of “*Ecce Homo*,”—“the enthusiasm of humanity,” which is the consequence and fulfillment of the knowledge of God in Christ. It has been well said that Jesus found religion a rite and left it a passion, and it is, as Dr. Jowett says, “a passion for souls.” That passion is not something which can be learned in our colleges and seminaries. It is not to be cultivated by exercise or application. It is a flame which can only be kindled from above. In communion with Christ,—not alone in the secret closet, but in the busy market-places, moving with the Master among the throngs of tired and toiling men and women—slowly a faint reflection of His love for individuals begins to flush our hearts. Slowly a vast longing for the world's redemption from the squalor and misery of sin to the beauty of holiness takes possession of our Spirits. It is inherent in the nature of our ministry that our love should be no idle and frivo-

lous emotion, no self-regardful bargain of give and take, but an unwearied attitude of eager self-devotement to other interests and lives. We cannot serve those whom we do not love, not only because it is love (which cannot be hidden) which gains a man a sympathetic hearing for his message, but also because the message itself is shaped and directed by the love which searches until it finds the deeper needs of the objects on which it spends itself. Since we cannot serve those whom we do not love, and since the minister is called to serve all classes of the community and all types of personality, his love *must* have deeper roots than mere caprice. It must be at the same time universal and individual. It must be boundless, and yet it must adapt itself to the narrow confines of natures ever so inferior and unlovely.

The passion for souls in its more universal expression must sway the preacher in his pulpit, as he looks forth upon the men and women who attend before him to hear the Almighty speak to their souls through his lips. While he marvels that God can make of so poor an instrument a mouthpiece of His truth, he yearns to give them at any cost to himself that food which their souls crave. This attitude and passion could scarcely be more exquisitely expressed than by Myers in his poem "St. Paul"—

"Oft when the word is on me to deliver,  
Lifts the illusion and the truth lies clear,  
Desert or throng, the mountain or the river,  
Melts in a lucid paradise of air.

"Only like souls I see the folk thereunder,  
Bound who should conquer, slaves who should be kings,  
Hearing their one hope with an empty wonder,  
Sadly contented in a show of things.

"Then with a rush the intolerable craving  
Shivers throughout me like a trumpet-call,  
'Oh, to save these, to perish for their saving,  
Die for their life, be offered for them all!'"

But this movement of love to utterance before the congregation is perhaps after all less costly and less critical for the minister himself in his early service than that which the multifarious duties of his parish work require. Here there is not the lofty arousal occasioned by the public platform together with a certain

grateful sense of distance from the people to whom his message is directed. Here in the harassing glare of every day contact, he is meeting men and women in numberless moods and minds — seeing them as they are worn by suffering or torn by sorrow and fretfully pressing upon him, as God's messenger, the burden which will be somewhat eased if it can be shared. Only a love more than human, only the divine enthusiasm for souls — the souls for whom, the worst and least of them, Christ died — can keep a man's temper sweet and sympathetic and resourceful as he moves through the griefs and pains and problems of his people. The more unlovely and unpromising the character, the greater the challenge to the minister to prove to the uttermost the transforming power of love. There is a passage in Margaret Deland's novel "The Awakening of Helena Ritchie" over which I like to linger for its expression of this persistence of love in dealing with individuals. "When he (Dr. Lavendar) took her (Helena Ritchie's) hand — listless one day, fiercely despairing the next — he would glance at her with a swift scrutiny that questioned and waited. The pity in his old eyes never dimmed their relentless keenness; they seemed to raid her face, sounding all the shallows in search of depths. For with his exultant faith in human nature, he believed that somewhere in the depths he should find God. It is only the pure in heart who can find Him in impurity, who can see, behind the murky veil of stained flesh, the very face of Christ declaring the possibility of the soul! . . . As this old saint looked into the breaking heart, pity for the sinner who was base deepened into reverence for the child of God who might be noble. It is an easy matter to believe in the confident soul, but Dr. Lavendar believed in a soul that did not believe in itself."

It is in this spirit of unyielding faith and glowing tenderness that the prophet-pastor draws upward to new graces and endeavors the souls committed to his charge.

These then are the prerequisites of the spiritual authority and leadership which the prophet of God must command and exercise. Decision of the will, Knowledge of God, Love for souls. He must devote all the energies of body and mind and

soul to the tasks of preparation and performance, which require the trained and cumulative exercise of his will. He must have a message for his age, which needs God more than it needs anything else, and the message is only caught through first-hand experience of God in Christ. He must have a hearing for his message — an access to the hearts of God's children, and only an enthusiasm for souls, which amounts to a passion, can gain him that.

My friends, facing with me toward this high calling, and my other friends who today are listening perchance for the call, I do not ask you if you possess those qualifications, but only if you desire them with all your hearts, and if, desiring them, you are willing to pay the present and future cost of their acquisition. Your most important work of preparation is spiritual and the Seminary cannot give you that, nor even insist that you obtain it. Therein lies one reason for the necessary emphasis upon your individual wills, with which the initiative rests. "Character," as President King of Oberlin is so given to saying, "is caught, not taught." Your professors in the Seminary can do much to inspire and guide you, through the contagion of their example and enthusiasm. In later years you will doubtless feel with some of them the truth of Matthew Arnold's words concerning the Master of Balliol:

"For vigorous teachers seized my youth,  
And purged its faith and trimmed its fire,  
Shew'd me the high, white star of truth,  
There bade me gaze and there aspire."

Nevertheless when you have allowed for all gracious influences from without, your spiritual preparation for this great spiritual ministry will rest with you and God, and that is a high and solemn, an awful and a glorious fact. The resultant calamity is fearful to contemplate if it must be said of your ministry at last, or at any time, — "the hungry sheep look up and are not fed." Anything else, everything else, may be sacrificed, and still your ministry need not be a failure. This one thing you *must* do, you dare not leave undone — obey the Master's command, "Feed my sheep." And only the Master Himself can equip you for that supreme and sublime enterprise.

## THE FORCE OF PERSONALITY IN THE MINISTRY

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It is an axiom to which, in this day at least, everybody agrees, that the Christian minister must be a man of undefiled religion, and ought to be a man of liberal education. But candid observation notes in the ministry of churches many men soundly religious and broadly intelligent who yet are not efficient men in their calling. Something else, very evidently, is necessary to make a man by test of genuine effectiveness, a successful minister. And you, young men, who have come to this place frankly to consider whether you yourselves should become ministers or not — who are certainly unwilling in any case to be inefficient ministers — may well ask what that third something is, if it can be defined; what remaining factor, beyond education and beyond religion but reinforcing both, equips the ministerial leader in the church with force to achieve the higher purposes of his vocation.

Generalization under a single term is a risk where the quality to be defined has many aspects and more applications. But there lies at hand a convenient word which tempts me try the risk — a word, perhaps serving the more satisfactorily because it is capable of at least a duplex meaning. I am thinking of the word "wholeness." Religion, education, wholeness — so I should put the trilogy of ministerial qualifications. You get from one side what I should like that last word to mean to you if you are thinking of its primitive sense, familiar in former times — the meaning of health. Let it stand then for bodily, spiritual, and mental normality. But I wish it to signify even more to you in its modern sense of entirety. Here let it stand for comprehensiveness, for aggregation of all a man's power, the summation of everything a man is — in fact, for integrity, as we should understand that

word, if use had not made it wholly a figurative term. What we wish to think of this evening is then that the minister must be not only a religious man and an educated man; he ought also to be a whole man — to wit, a healthy man and an entire man.

The efficient minister — as you can see, I think, from the study of the efficient ministers that you know — must have in the first place, wholeness of desire. No man can be a full-strength minister of Christ until, above all else and with all his heart, he wants to be a minister of Christ — nay, more, until he wants nothing else than to be a minister of Christ. We speak sometimes of men being too much absorbed in their vocations — too much given to business — perhaps too completely consumed in money-making. But the point of just criticism there is not that men are too much absorbed, but that they are absorbed in an unworthy thing. The absorption, the devotement, are the sign and proof of virility; the unabsorbed man is the hopeless weakling. There is no way to live the life that God has given us in the world with any sort of efficiency except to consecrate it somewhere and do some one thing with an all-consuming might. And men need not fear narrowness that way. Largeness of life depends not upon scattering its interests and endeavor, but upon concentrating its powers on something big enough to be worthy the entirety of a life.

The primary attraction of the ministry for a vigorous young man, it seems to me, is that if adequately fulfilled, it offers a man a thing worthy to be desired with all one's life and soul; and, moreover, it offers a man a purpose to which the other interests of life may be subordinated without wrenching in a due, normal and not unmanful way. A man need not be detained from the ministry or distracted in it by any of the natural desires of life, because when a man has chosen to do the will of God through a lifework in the ordained service of the church, everything else necessary and normal to the development of a true individuality may come under that — may be related to it. The ministry is great enough to cover all of a man.

But this is sure — no man can become or remain a powerful minister of the gospel of God while there persists in his heart any intent or wish unsubordinated to the purpose to preach the gospel truly and represent his Master, Jesus Christ, honorably among



men. Whenever there comes into a minister's calculation, consciously or unconsciously, the desire to be a great man in his own name and his own fame, whenever he seeks and hungers for honor from his neighbors, applause from his brethren, or advancement beyond the rank and file of those who are working side by side with him; when indeed he thinks at all of his own advantage, or thinks of anything else except the one determination to be God's man; then, whatever his piety or sanctity, whatever his intellectual gifts, he has lost the jewel of his life; he is no longer a first-class, efficient minister of Jesus Christ. It tells instantly on his real effectiveness, no matter how much the world may still be praising his superficial success. The man in whose ears the applause of the world has become sweet is never more the power for Jesus Christ that he has been ere that declension subtracted from the wholeness of his commitment to his task — the perfection of his loyalty to the duty laid on him. So any man who thinks of entering the ministry, ought to settle this with himself first. Will he be a minister, dare he be a minister — and nothing more? Dare he, can he, will he, put other things aside and give himself to this one thing alone? Does he wish advancement, fame, prestige, popularity, ease, wealth? Then let him turn aside. This is not his pathway. But if he has heard the groan of the wickedness and woe of this world; if he has sensed the spiritual poverty of the age; if he realizes how stifling to the human soul has now grown the materialism of present society; if it grieves him to see the multitudes wandering shepherdless so far distant from the compassion of Jesus Christ; if at all it has entered his heart to dream of a time when, by the leverage of the strong cross of Jesus, God will lift these banes off the lives of men and make all men realize their spiritual kinship to God; if dreaming that dream, he, with a true passion of desire, would like permission to help to bring it to pass; if he can give himself all to it and think it worth while — then let him turn into this narrow path that leads to ministerial service in the church of Jesus Christ.

Then, a man must needs possess, if he is to be an efficient minister, wholeness of sympathy. He cannot do this service with a restricted piece of his emotions — with a piece of care for men, nor with care for a piece of mankind. Here, it seems to me, almost

more than anywhere else, has the minister in the Christian church been limited. The iron mold of ecclesiasticism so often compresses men to the smallness of being ministers of an organization instead of being ministers of the gospel in a full, round-world application. A man who enters into the ministry of Jesus Christ to be only the servant and apostle of his own branch of the church cannot be, it seems, a truly God-pleasing minister. I do not speak lightly of loyalty to human relationships. I do not rail against denominationalism. I certainly do not deprecate close-knit human organization within the field and scope of the universal, spiritual church. On the contrary, I think it exceedingly necessary that a minister should ally himself with an organized body of Christians somewhere and ordinarily work out his message and service through the activity and opportunities of that organization. But I do say that no man can go into a denominational organization of Christians and there limit and bound his sympathy by its denominational lines, and still be under those conditions a whole man for Jesus Christ. His denominational associates may in many relations be his nearest workfellows, but if he holds them to be his brethren in any nearer way than any others who are likewise following Jesus Christ, he cannot find a ministry big enough to put the whole of himself into. To be a sectarian minister is to be willingly a fractional man — such a fraction as I should wish to believe that no man here present would consent to be anywhere on earth.

Nay, more; I add a thing perhaps hard to express accurately and so may be a thing dangerous to say, but a thing of which I am perfectly convinced — that a man cannot enter into the ministry of Christ and do the sufficient will of God without being in his heartfelt sympathy more than a Christian. Ordinarily the activities of a minister — his pulpit and pastoral duties alike — are most concerned with those in the community who are already religious, or at least have some trend of training and thinking toward religion. Preoccupied with these, his vision of the great mass of irreligious people around becomes all too often blurred to an almost unconscious and unheeded impression. They seem far outside of his range. He ceases to hope to influence them; to gather them into the fold of God becomes to his instinctive thought as incon-

ceivable as to move the mountains into the heart of the seas. Separated from all personal touch with these churchless thousands, he cannot vitally understand them, and it is fatally easy to be content not to understand them.

This situation is indeed not one to be roundly denounced; an irreducible element of it is the inevitable physical limit to any one man's endeavor and mental limit to any one man's attention. But if I were considering the ministerial vocation as you men are here tonight, I should with all my soul pray God that while in that ministry He would save me from being careless of duties binding on all ministers to take care of their own flocks, yet He might teach me none the less, beyond all that, still to love, and to throw myself into the lives of this great host of men outside of the church — the men who give no external sign of interest in the things of the kingdom of Heaven, the men whom nobody supposes ever can be good, the men who are either absorbed in material ambitions or carried away by social pleasure, or else are besotted and debilitated beneath the line of intelligent understanding of the things that make the life of the spirit. All these sorts of men go without anybody to hope or pray for them, and these men go without anybody to seriously and consumingly desire their salvation. And the ministry that wholly fulfills God's will must somehow enter into the lives of those men; and if it cannot learn to understand them, must by God's grace love them anyhow.

Search your hearts, young men, to know whether you can be more than agents of the church — to know whether you can be pastors of all humanity. Search your hearts to know whether you have any faith that Jesus Christ has a word of power for the drunkard in the gutter, or for the poor foreigner coming here amongst us dazed by a civilization that he in no wise comprehends, and oppressed by a greed that he has never suspected before in the hearts of his fellow men. Ask whether your heart of love is sufficient to love them too, and whether you are willing to make yourself a bondsman for their weal. A very attractive thing it doubtless is to the ambitious heart of youth for a student to sit here and dream of himself in years to come as the minister of a proud church in a proud city, ministering to the rich and the cultured, preaching to men and women who hang upon his words

and render him flattery for his eloquence and his learning. But if he attained all that and nothing more, it would be a paltry ministry, using only a piece of a man and realizing only a very small piece of the real greatness of the gospel vocation.

The challenge on the man who enters the ministry today is sharply this: When he goes into any community, will he consecrate himself to the whole of the community? Let him be a citizen among citizens for the sake of the whole citizenship. Let him be a prophet among the people for the sake of the whole mass of men. And let him open the door of Heaven to every man within the utmost stretch of his personal influence. To count oneself alien to anybody, to be willing to be a class man anywhere, is to degrade oneself below the level of the only Christian ministry which will remind the world of Christ. But to be a pastor of all the people; to know all men; to come into life touch with the lowest and most degraded as well as the highest and most ambitious; to be able to read, behind the blank faces of these helpless, aimless people who throng our streets, their wishes, their thoughts, their needs, and to know how to draw and aid them — ah! that is divination and wisdom greater than the seers and sages ever knew, and it is divination that calls for the best study of the best educated and best gifted men of our time; it is the absolutely obligatory study to which any man becoming a Christian minister must devote his whole life to. Are you willing for that? Are you willing to be a man for all men — for the church first, and beyond the church for the whole of humanity?

Finally, if a man is to be an efficient minister, there must be in him a wholeness of force. Precious dilettantism, touching daintily on a few duties here and a few duties there; the routine performance of things by mechanical drudgery; subserviency to the prescriptions of custom — these do not engage a whole man nor require the minister to gather himself up and put himself all into his own compelling job. But there is no actually efficient Christian ministry without the enthusiastic investment of an entire personality. With a grudging and guarded investment of less than that, some may indeed succeed superficially; may gain applause in the world for some particular trait of brilliancy. But no man "fulfills" his ministry — fills it full — unless he

throws all his powers into every problem that confronts him. With all his might he must preach; with all his might he must serve his people; with all his might he must surrender himself to the well-being of his community. He dares not idly and weakly contemplate his difficulties and yield dully to them. He must not submit himself to that stupid discouragement (into which it is so easy to fall) of thinking some things beyond his reach and power. He must dare to try everything which he sees to be done. And in order to be able for the big and perilous tasks, he must learn how to grip up every atom of his knowledge, wit, skill, and strength and do his duty literally with the whole of his might.

To have oneself entirely in command is worth a thousand times more for the achievement of deeds of use to men than to have any sort of brilliant natural abilities. To use all one has is far more the secret of success than to have much to use. That is to say, this whole thing sums up into what we call personality. It is a question of whether a man will be himself and the whole of himself in the ministry. I say to you again, as my profound conviction after watching many men, that talents do not determine a minister's success in the ministry; that instead, his use of himself, his mastery of himself, his devotion of himself decide whether a man will impress on the community where he lives and the congregation to which he ministers the reality of the eternal message with which he is commissioned.

It seems an anomaly in a certain fashion that I should stand here talking to you men about choosing the ministerial calling when I, twenty years ago, faced the same question for myself and deliberately decided in the other direction. I do not regret the decision; I still think I had God's leading in it. But I am aware that my thought of it might have been different if I could have seen the ministry then as I see it today — as a place of opportunity where a man could use the whole of himself in the service of a whole people. The sense that a minister was a class man, confined to the service of a portion of his fellows, seemed so to constrict the vocation, that I found myself exceedingly reluctant to confine myself within it. Could I have appreciated then the scope it really does today give for wholeness and largeness of living, the attractions of the vocation would have been multiplied

many fold. And it seems to me that you men here tonight ought to feel that there is something here that calls for the very largest life that you can live — and the entirety of it. Of course a man must have additional interests and responsibilities; of course he must have his recreations. But he need not have them separate from his ministry. The Indian unbends his bow at times but not to make it a stick again. He unbends it only in hope that it may be a better bow when strung once more.

There are so many things that the ministry of the coming generation is sure to do. You recall that tragic scene in the upper room at Jerusalem, where the disciples around the table began saying, "Lord, is it I?" "Lord, is it I?" You know how that night they heard the word that somebody would betray the Master; and they asked their solemn question in awe and fear, each dreading that he might fall into that temptation himself. But the question may as awesomely touch the disciple's possibilities of achieving great things in the honor of Christ. When the Master begins to speak of the triumphs to be won for His Kingdom in these years ahead, how solemnly a man should whisper, "Lord, is it I?"

Some man in the next thirty years in this country is going to solve the problem of the relation of the church to labor; some man in the ministry is going to make an inspired contribution to the settlement of the industrial question upon a sound, sane and just basis. Lord, is it I?

Some man in this nation is going to preach as no one has ever preached before, the compelling thought of the essential spirituality of man; some one is going to dissipate this cloud of materialism that hangs so low over our American life. Lord, is it I?

Somebody is going to look into the faces of these foreign peoples that are coming here and interpret their humanity into brotherhood with our own; somebody is going to tell Americans what they deeply need; and somebody is going to point out the way by which we of Anglo-Saxon blood can minister to them. Lord, is it I?

Somebody is going to strike through the nation a great prophetic note that will call back the republic from corruption and chicanery — that will turn the trivialities of politics into the great,

sane, true, faithful passion of service to the masses of the people. Lord, is it I?

Somebody will go out into the quiet country and live into the lives of rural homes until he enlarges them to greater outlooks and greater service; somebody will multiply himself in the young people of a hidden parish for forty years until a generation of new men and women springs up out of the soil of the farmland. Lord, is it I?

How solemnly, if God wants us for any of these far-reaching and deep-valued labors, each man must here repeat, "Lord, is it I?" And responding to any call, answer, "Yes, I will." What a great moment it is in any man's life when he may take honestly for his own that old word of the Psalmist which the apostle applied to Jesus Christ himself, "I am come to do Thy will." Scholarship will pass away; "whether there be knowledge it shall cease." Even our prophesyings are to depart. The brilliancy of men's sermons and the marvel of their learning will fade. But "he that doeth the will of God abideth forever," because he is working his life into the things that make eternity; he is helping God to accomplish His uttermost purposes. I have no mystical theory about the call to the ministry. But I know I would not dare try to be a preacher until I believed somehow that it was God's will that I should. But believing that, I would be a preacher spite of every obstacle, convinced that only "He that doeth the will of God abideth forever."

## CLOSING REMARKS

PRESIDENT WILLIAM DOUGLAS MACKENZIE

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These addresses have been given to you in all sincerity and frankness. There has been no soft talk. I don't think you could say that anybody has been throwing a false glamour over the ministry. I don't think anybody could say that any man has appealed to your selfish side, to your superficial self. I don't think you could say that anyone has put it before you in such a way that if you go into it, afterward you could say. "This man deceived me. The ministry is not what they led me to think that it is." I think every speaker has tried to be perfectly simple, perfectly straight, so far as he sees the thing, in putting this matter before you.

Now, the reason why people don't hold conferences to induce others to become lawyers is that there is no need. There is no need to persuade people to become doctors. The reason for holding conferences for the consideration of the ministry is that that is a call from above that summons men to reach something above them. Everything from the realm of the ideal needs to be proclaimed or the race will never rise to it. It is through the living word that the creative work of history is done. It is through appeal from man to man that the lifting of humanity takes place. And that is why an appeal has to be made to men to become Christians; an appeal to citizens to become better citizens. It is the pull of God through the word of man. That is God's way of creation. That is the next stage of evolution. That is how the material is being worked up that He is filling Heaven with. It is out of wills fashioned through the words of living wills. And that is why, therefore, this process as a part of the whole thing has to be gone through, and always will have to be gone through; an appeal to men at a crisis of their lives, when they are



looking out upon their career and saying, "Where am I to give myself? Where am I to spend myself? How can I become an instrument for God and for humanity? How can I put myself at such disposal of God and my fellow men that in the end I shall count for most, in the final reality that He has fashioned?" That is all we have been concerned with. And we do not wish to work on emotions. We do not wish to use arguments which get underneath the natural armor of defense that every healthy man wears against the intrusion of another personality upon the depths of his own. Therefore we have put these things before you, as men to men.

It is now for you men to take them in and consider them, away behind that natural and honorable armor of defense. But remember, God is there; you cannot keep Him out. Remember, the Divine Spirit is there. Don't try to ignore His presence. You cannot do it. Remember that Jesus is there, within the armor of defense that you wear against me, against any speaker, which you naturally wear, lest we should intrude upon and destroy your personality. But you cannot get rid of Him. When you have listened to Him, and when the Spirit has done His work, and when God's power has taken this grasp of you, you will come to yourself, and you will know what He intends you to do, and to be, here and forever. That is our message. And God bless you, and be with you in that hour that is coming tonight or tomorrow, and in all the days of your indecision, until your resolve comes, until your breath rises and you say, "Between me and God it is done."

If He calls you out to lay-service, if He calls you to go into business, then now you know what your minister is going to do that you are going to help pay the salary of. If He calls you to the ministry then now you know what the ministry is as I think you never knew before, and you will go into it under the charge and captaincy of Jesus Christ.



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As is customary with our midsummer number we print an unusual amount of material relative to and growing out of the "Anniversary" of the Seminary. The circumstances gave distinction to the occasion and it merits special record. The papers of both Dr. Merrill and Mr. Hatch strike the note of timeliness.

In his graduating address, Dr. Cairns laid strong emphasis on the difficulty the modern man finds in adjusting the realities of his spiritual experience to the outer realities which he is taught by science are about him. In so far as this condition is produced by the evolutionary interpretation of the universe one finds an interesting suggestion as to its alleviation in Professor Genung's article on Biblical Idiom and Evolution Idiom in the third number of the *Amherst Graduates' Quarterly*. Here Dr. Genung develops with felicity of thought and expression the contrast between the field of scientific and Biblical truth. He emphasizes the thought that the Bible deals primarily not with the mechanical world or the world of life—the "body" or the "soul," but with the "spirit." As soon as this is fairly recognized as a fact it appears that the idiom of the Bible is consistently evolutionary in its presentation of the facts in the history of the world of spirit. These facts of the spiritual life are as real and as justifiable in experience as any facts. The Biblical idiom "in three cardinal counts demonstrates the rounded completeness of its evolutionary cycle." First, "as to its germinal beginning," it postulates a spiritual

source — God. Second, "as to its culmination" it finds "a perfect man, the measure of the stature of the fulness of Christ." This is not theory, it is history. Third, "as to its issue," the Biblical idiom is not limited to the recurrence of the specific life, as is the case with the idiom of physical evolution. But the "Biblical idiom . . . burgeons into a higher evolutionary consciousness which it calls not death, but newness of life. It leaves the renewed personality not at an end but at a beginning, at the threshold of a higher stage of being." This insistency on the reality of the spiritual as a distinct reality of experience, in contrast to all other phases of being, and the interpretation of the Biblical description of the life of the spirit as an evolution on a distinctive plane moving through a recognizable and logical cycle, is an interesting and unusual "reconciliation" between ways of interpreting reality which are needlessly set warring with each other.

Speaking of things emanating from Amherst, those who were privileged to sit under the instruction of President Seelye after his return from his service in Congress will hardly forget the impressive way in which he quoted the decisions of the electoral commission appointed to decide questions raised respecting the election of President Hayes. These he used to illustrate the inevitableness with which certain fixed prepossessions will shape the judgment of men undoubtedly honest, and undoubtedly swayed by their sincere convictions. The commission of fifteen, it will be recalled, invariably voted on every question, seven to eight; eight to seven. The RECORD does not conceive it to be its function even to record matters political. It does, however, have the interest of a spectator in viewing certain ethical alignments. Three men have been so constantly in the public eye that not to weigh them and form an ethical judgment in respect to their characters has been well-nigh impossible. The peculiar fact comes out that men equally honest and equally sound-minded, equally well-informed reach diametrically opposite conclusions in respect to Mr. Taft, Mr. Roosevelt, and Mr. Bryan. Argument seems to be useless, for all argument must rest on some sort of identical premises, and here the premises are formulated for the individual in his subconsciousness. It would be exceedingly comforting to the steadiness of one's trust in the general reliability of men's intuitive moral sense if he could mount some time conquering aeroplane and look back from the viewpoint of a generation later and therefrom interpret the present political situation in its ethical aspects.

In the July number of the *American Journal of Theology* Professor Wright of Indiana University makes an exceedingly interesting and valuable contribution to the study of the question, What is Religion? It is the answer to this question which has for some years been the crux of almost all discussions in the philosophy of religion or in systematic theology. What Professor Wright is striving to secure is a psychological definition in terms of genus and species which shall be broad enough to include every manifestation of religion and at the same time shall be sufficiently precise to exclude psychological reactions which are not distinctively and peculiarly religious. The definition he proposes is this: Religion is "the endeavor to secure the conservation of socially recognized values, through specific actions that are believed to evoke some agency different from the ordinary ego of the individual, or from other merely human beings, and that imply a feeling of dependence upon this agency." The words preceding the word "through" are designed to give the genus and the words that follow to supply the differentia. The significance and value of such a definition lies in its effort to combine diverse ways of interpreting religion which are frequently pushed into pretty sharp contrast. As respects the genus, one of these would identify religion with anything that conserved social values, and another would assert values which are evidently ethical are the only ones with which religion may rightly concern itself, thus making ethical judgments fundamental to religious judgments. As respects the differentia, the fundamental contrast which here appears has been between those who do and those who do not assert that something, which can for convenience be called God, is necessary to the reality of religion. Quite apart from the question as to the adequacy of the definition, with which, however, we find ourselves in substantial accord, the clarity of the presentation and the review of current thought on the topic make the article an extremely valuable one to anybody wishing to acquaint himself with current phases of the discussion of this significant theme.

The same Journal contains two articles that are of interest to us on this side of the Atlantic as revelatory of the theological situation in Great Britain. There theological controversy has reached the stage where the contending parties have names which carry with them a specific designation. Especially has the word "liberal" come to have definite application to a specific school of thought. We in this country do not use this word with precisely the same connotation, in fact it is our fortune — good or bad — that theological discussion goes on without the rallying to

standards which flaunt a party name. One of the articles referred to is on the Present Position of Liberal Theology in Great Britain: a Study in Tendencies. It first presents tendencies which the author conceives have forced the liberal theology into existence, and then gives a survey of what are conceived to be the three main arguments urged against it, namely the skeptical, illustrated by Forsyth; the scriptural, represented by Denney, and the eschatological, represented by Tyrell, closing with a judgment as to their utter futility. Such a presentation by Rev. J. Warschauer, one of the chief exponents of the liberal theology, provides an excellent survey of theological conditions as seen from that point of view. Professor Hugh R. Mackintosh, whom Mr. Warschauer would doubtless class with the "scriptural" opponents of liberal theology, writes critically regarding *The Liberal Conception of Jesus*. After describing the view which he wishes to criticise he finds "the fundamental weakness of liberal Christianity to lie in the assumption that Jesus took his place simply on the human side of reality." In addition to this fundamental weakness he notices the silence of liberal theology as the risen Christ and observes that "the liberals' conception of Jesus, as their books expound it, does not appear to represent worthily their personal attitude toward him as Savior." Against such a position he urges with great force the argument from "the massive trend of Christian life and achievement." These two articles will serve admirably to put one in touch with the theological currents in Great Britain, and will incidentally be helpful in reckoning with the forces that are at work shaping theological thought in this country.

## SOME PRESENT NEEDS OF THE CHURCH.\*

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It is glorious to live and work in the early hours of one of God's great days. His days are very long; "From His hand the Centuries fall like grains of sand." Slowly a great new truth of the Spirit begins to dawn upon the soul of man. Voices cry through the darkness. The many sleep and dream; a few waken and watch. Then comes the mingled stillness and stir that tells of daybreak; the sky begins to glow in the east; and the men of God rejoice that a new day is at hand.

You and I have the inestimable privilege of living and working at one of those rare times, the early dawn of a great new day of God. The night has been long and the shadows dark. Some time it will be recognized,—it is coming to recognition more and more,—that the latter half of the nineteenth century was one of the critical times in the history of religious faith. Many a soul anxiously asked, "If the foundations be destroyed, what can the righteous do?" There was much talk of the decadence of religion, the "twilight of the gods." It is hard for anyone who did not pass through it to realize how very dark the night was, and how hard faith had to struggle to keep a foothold through the night. Those of us who worked our way through that painful period look at the ready faith of the present generation and say, as the Captain said to Paul, "You were free-born; but with a great price obtained I this freedom."

It was hard to believe that the thick darkness was only that which always precedes dawn. We waited for the Lord more than they that watch for the morning. We called through the darkness, "Watchman, will the night soon pass?" It was long before the hopeful answer of the great apostle began to be sung, "The night is departing, the day is approaching; wherefore let

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\*An address delivered at the graduating exercises of the Hartford School of Religious Pedagogy May 27, 1912.

us cast off the works of darkness, and let us gird on the armor of light."

But the new day is at hand, such a day as the world has seldom seen. Some there are who stand with their backs to the east, and mournfully declare that the darkness is deepening, and that only the Day of Judgment can end the night. Many are asleep, dreaming of days gone by. The company of early risers is always small. But they taste a joy unknown to those who linger in their beds. I recall a day when, with friends, I was to climb Mt. Washington. We rose very early to prepare. We had a great day. But the part of it that lingers as most rare and glad is the sense of dawn coming through the darkness. A new day is dawning in this world of God and men; a day, some of us dare believe, fit to be classed with other birthdays of great faiths, with the day when the four great prophets of Israel saw the dawn of spiritual religion, the day when Luther and Calvin led man up to the heights of spiritual freedom, and that greatest day of all when the faith of the Gospel dawned upon a dark world. I do not see how anyone can doubt that such a dawn is upon us. The very restlessness of action and confusion of thought that characterize our age are plain signs of it.

"Everywhere the people are astir,  
Demanding larger share in government.  
And fair division of the goods of life;  
Claiming the right of every child to be  
Well-born, well-nourished, and well-taught, and free  
To play and grow in God's great out-of-doors.  
A deepening sense of brotherhood is felt;  
The dream of peace on earth is coming true;  
While war, the age-long burden of the race,  
Fades like a grisly phantom of the dark.  
So, out from the long watches of the night.  
The world swings onward to the people's day."

And, alike from our sacred book, and from the sacred story of our nation's life, comes the assurance that the Day of the People is the Day of the Lord. "The year's at the spring; and day's at the morn." Soon even those who mournfully turn their backs to the east will see the light of the new day.



"For not by eastern windows only,  
When morning comes, comes in the light;  
In front the sun climbs slow, how slowly;  
But westward, look! the land is bright."

What of the needs of the church in this new day which is upon us? There is nothing more important than that we know and meet them. Single battles may be decided by bravery at the crisis; long campaigns are won by careful preparation. Germany's tremendous victory over France in 1870 was won before a soldier moved or a gun was fired. There is a war before us, not a battle. What are the needs of the church for the conflict?

It would be foolish for anyone to attempt to set forth all the needs of the church in this day, or even to make a list of the greatest of them. It is not my purpose to attempt either of those tasks. I would only mention a few of the present clear needs of the church. Two considerations have influenced me in the choice of the special wants to be mentioned. One of them is the very significant Men and Religion Forward Movement, which has been both critical and prophetic in its revelation of religious facts. The other is the practical character and aims of this School. Back of these two facts, of course, lies that which gave birth to them both, the great tendency of our time, in the church and out of it, to the socialization of work, the concentration of attention on human life and its needs, the direction of all our forces to practical ministry. In the light of these facts and forces, certain needs are very clear in the church as it turns its face to the east where "God makes Himself an awful rose of dawn."

First of all the church has a painful and pressing need of *accurate information*. One of the worst defects in the church has been, and is today, its tendency to take things easily for granted, to assume that facts are thus and so, and to base its conduct and activity on these assumptions. The minister preaches on *what he believes*, not on *what the people need to know*. The church worship is constructed on the basis of *what the saints ought to like* rather than *what the sinners need*. Where is the church that has deliberately and patiently set itself to *know* its community, and then to fit its ministry, at any cost, to the accurately-known

needs of its community? Had the Men and Religion Movement accomplished nothing else, it would have justified itself by the revelation it has made of the helpless ignorance of the average church of the facts of life about it. Foreign Mission Boards some time ago awoke to the truth that information is the mother of interest. Home Mission Societies have begun to make careful investigation as a basis for appeal to the church. But in the most important field of all, the local church, there is a dense ignorance, which must give place to accurate knowledge, if the church is to be equal to the demands of the new day.

There is a word that will stand out prominently in the life of every living church during the next five or ten years. It is the word "Survey." The one thing the church cannot afford to be ignorant of is its neighborhood, the schools, the libraries, and other social institutions, and how they may be related to the life and work of the church; the saloons, and dance-halls, and other anti-social institutions, and how they may be weakened and eliminated; the sickness and poverty, the hospitals and charities; all the facts about the human life around it must be well-known, thoroughly digested, and transformed into working strength, if the church is to meet the divine call of today.

But the church must know more than its community. There are wide-spread evils, and common efforts for righteousness, as to which each church needs accurate information. That great-souled, prophetic woman, Jane Addams, has just now set before us as it never has been stated before, the plague of prostitution, the awful cancer on the body of civilization. Quietly, but relentlessly, she has forced home upon us the prime necessity of abandoning our weak policy of ignoring the facts, the necessity of setting before men and women their Christian duty in dealing with this horrible crying wrong. From all sides the church is confronted with problems and demands. She must get in touch with the workingman, she must speak out for social justice, she must play a large part in the immense undertaking to provide rational and uplifting recreation for the youth; she must count in movements for political and social reform. She must do all this and more, or be left behind. And she cannot move wisely or effectively till she *knows the facts*.

Moreover the church needs to know the facts about her own work. Are the people dropping away from the church services? If so, why? The churchmen are busy finding plausible explanations, based on their theories of what the church ought to be, and what people ought to do. We need the facts as to what the church *is*, and what people *do*, which nothing but careful investigation will reveal. Wherein lies the real difference between the church that is packed to the doors and the church that has more pews than people? Dear good saints tell us, Preach the old Gospel and the people will come; while the sensationalist says, Be up-to-date, and advertise, if you want the crowd. *What are the facts?* Why is it that the Sunday School is losing ground so rapidly, its membership diminishing by many thousands each year? Answer us with no *theories*; get the facts by an honest investigation of the situation all over our land.

Underlying all the life and work of the church, conditioning all she may hope or attempt to do, is this painful pressing need of accurate information. The church stands like a man lost in a dense fog, hearing impatient voices crying, "Move on! Move on!" and afraid to move lest he go wrong.

It is one of the hopeful signs for the church of our day that schools like this are growing, and that large benefactions are providing for their further growth. We need, and we must forcibly demand, that our theological seminaries send into the ministry men intelligent as to the social, industrial, and religious problems of our time, or at least equipped for the ready acquisition of such intelligence. But we need more than our seminaries can accomplish. The need is great of men and women, helpers to the ministers and the churches, who can take the lead in making surveys, who come to their life-work well trained in social facts and theories, who can quickly form a living bond of union between the church and the social needs and life of the community. It is a tremendous task, to replace the church's opinions on social questions with knowledge based on facts, to substitute for the little lace-work of texts that forms the Bible of the average Christian a real knowledge of the Book of God and of man, the constitution of the Kingdom of God, to open the eyes of the

church to the needs of the world that lies outside the church walls. Good needs prophets and apostles, perhaps martyrs. Aspire to that high place in a humble spirit, and the joy of the Lord will fill your heart and be your strength.

A second need is that of a new and far-going spirit of *unity* in the church. A *spirit* of unity, I say. Give us the spirit, and it will make a body for itself, if it needs one. Conditions on the Foreign field have been for years forcing the branches of the church of Christ to get together as fast and as thoroughly as possible, and now, thank God, conditions in our own land are driving us to such co-operation as has never before been attempted. In speaking recently of the great verse, "One of you shall chase a thousand, and two of you shall put ten thousand to flight," Robert E. Speer said, "It is clear from that text not only that two together can do ten times what one can; but also that the two would never have come together but for the need of facing ten thousand." The further we go with our investigations and surveys, the larger the work that looms up before us, the more our denominational differences and theological divisions appear contemptible and sinful. In his great story, "The Deluge," Sienkiewicz tells how the Swedes invaded Poland. The Polish lords gathered, proud of their history, confident in the strength of their empire; but jealousies arose, old quarrels flamed up; and the invader won an easy victory. And then at last, when Poland lay prostrate at the feet of the foe, divisive feelings vanished in the presence of a mighty need, and Poland rose and shook herself free. So may the church arise, one and indivisible, her denominational divisions meaning no more than state lines mean in our common country, her strength all directed against the real foes of God and man.

The one open path to such unity as the church needs is through practical co-operation in social and religious service. Here again is a special opportunity for the graduates of such an institution as this. Your school is itself an example of the subordination of denominational considerations to practical ones. And it is your privilege to lead the church more and more into those actual social ministries in which her many divisions may

find a real and growing unity. It is the ideal of our nation that family pride and class spirit shall be swallowed up in a common American patriotism. It must be the ideal of the church that denominational pride and sectarian division shall be lost in a common loyalty to the Kingdom of our Lord and of His Christ.

The third need I detect plainly in the church as she faces this great new day is the need of *efficiency*.

This is the era of the trained workman. "Efficiency" is the magic word. The time has passed when it was enough to say, Do as well as you can. Now the word is, Find out how the work is done best, and do it that way. We must have that note of efficiency in all the work of the church.

That means two things; a larger number of trained professional leaders in church work; and more of real training for the volunteers who must do the bulk of the work.

Amid all the power and value of the present tendency to make much of the layman in religion, there is a real element of danger. It is that our work be intrusted to untrained zeal. An age that demands efficiency everywhere else will not be satisfied with an amateur performance of church work. We must have a larger staff of trained workers in every strong church, with labor well distributed. And small churches, unable each for itself to employ more than one man, must learn to combine their resources, and thus to obtain efficient workers. Every church which is doing anything worthy needs a secretary, or business manager, as truly as it needs a minister. To save the salary of such a worker is waste, not economy. It is shameful, fatal, for any church to neglect the work of survey, and correlation in forces, which confronts it today. And it is wasteful if not useless for the minister to attempt such work single-handed, untrained and burdened as he is. The church needs a large accession of assistants specially trained.

Efficiency demands not only a larger number of professional leaders. It demands better training for volunteers. Remarkable results came from the visits to various towns during the past year of the teams of experts in the Men and Religion Movement. Volunteers who had not lacked zeal and desire found out *how to*

work; and the result was an amazing gain in efficiency. The Sunday Schools, the Men's Associations, the Women's Societies, the Young People's organizations, in most of our churches, are awaiting for that simple but thorough training for lack of which they are, as some one puts it, "firing off cannon at sparrows," spending splendid enthusiasm on dainty and artificial tasks. I heard Bishop McDowell say that the church treats its men as a father treated his active boy. The boy broke into his father's study and asked, "Father, what can I do?" The father was busy preparing a paper on "The Boy Problem," and he hurriedly replied, "There is a pile of sand in the yard. The man who brought it put it in the wrong corner. I wish you would move it to the other side." The boy went to work with a will, but presently came again. "Father, I've done that. What can I do now?" The father, still busy, said, "I think that sand might better be at this end of the yard. Shovel it over there." The boy went, less cheerfully, but resolutely, wanting to help his father. The third time he came for a job, and the father said, "On the whole I believe I'd like that sand back where it was first." But the boy said, "Not on your life! I'm not looking for something to take up my time. I want to do something." The strong men and women and youth of our churches are eager to do something; and they suspect that much of our regular church work is aimless shoveling of sand, arranged simply to keep them busy. There is urgent need of discovering real tasks, training men and women for the strong and glad doing of them, and so at once satisfying them, and making progress for the Kingdom, through a program of real efficiency.

I come now to a present need of the church not so clearly seen, nor so often voiced, but equal in importance to any that has been mentioned or that could be mentioned. I am not sure that it is not the greatest need of all. It is *the release of the minister for spiritual ministry*. Our churches have been rapidly developing into institutions of varied activity, demanding leadership of all sorts. The average strong church is a business institution to be skilfully managed, a school to be kept educationally worthy,

an employment bureau, a mutual aid society, a club house for men, women, and children, and a host of other things. And over it we set a man whom we call a "pastor." There is a beautiful significance in that name "shepherd." It speaks of personal love, of faithful oversight, of soul-care. But there is a pathetic inadequacy about the word as well, if it be used to denote one man standing to lead a church in all its lines of life and work. Take a *shepherd* from his quiet country pastures, and set him to manage a department store in the city. One of two things will happen; either he will ruin the store, or he will *forget how to be a shepherd*. One of the colossal blunders, worse than crimes, of the church today is setting pastors single-handed at the task of conducting these great spiritual and social department stores which we call churches. Either the church fails, or the man forgets how to be a shepherd. Now we cannot, if we would, go back to the arcadian days when the church was only a sheep-fold. The church must be far more to meet the real needs of this age. The text we need to keep where we can ever see it is that word of the Master, "Fear not, little *flock*, for it is your Father's good pleasure to give you the *Kingdom*." The church must cease to be a simple contented little flock, and must realize that it has a kingdom to gain.

But after all, through all changes within and without, the one great ministry of the church, the one work which must not lapse whatever else is lacking, is *the care of the personal life*. "The care of souls" we may still call it, if we mean by "soul" the whole of the personal life. Men need shepherds, *good* shepherds, who know their own sheep by name. More than ever, in this day of the mass, when the individual is so easily lost, when the ordinary man is but a cog in a huge machine, must there be some institution, some man, to remind him continually that his personal life has an inestimable value to God; that God cares more for men than for machinery; that the true Kingdom of God is righteousness, and peace, and joy; that what men really live by are the fruits of the spirit; that faith, hope, and love of the humblest sort will outlast and outshine the richest earthly splendor. Here is the prime and everlasting function of the

church. To protest against mechanical theories and practices of life; to break through the divisions into classes; to defend the sacredness of the individual; to stand for manhood, first, last, and all the time; to set her face like a flint against all that lowers character, however much it exalts pride, or increases wealth; to defend the kingdom of personal interests,—art, music, poetry, culture, friendship, religion,—against the invasions of naturalistic philosophy and soulless commercialism: in a world where the individual withers in the presence of gigantic mechanism, and mass movements, and vast corporations, and labor unions, to guard the delicate flame of personality in each soul,—this is the supreme task and opportunity of the church and her ministry now as always.

The pitiful thing is that, in a day when men need spiritual care and personal leadership as never before, the very men set apart for that holy task are shut out from it by a mass of detail, a crushing weight of business. Such sermons as men need to hear today can come only from men who have time to think and to pray and to be quiet. Such soul-ministry as that for lack of which men are dying can be given only by men not wholly absorbed by details of church business.

It is not that we need recluses, men aloof from practical life. God forbid! The minister must be in touch with every phase of life. His hand must be on all the work of his church. But he must be reasonably free from details, that he may spend his best self in spiritual ministry. We must recover the conception of the true work of the ministry which the Apostles had, when they said, "It is not fit that we should forsake the word of God, and serve tables", and persuaded the church to provide deacons, that the apostles might give themselves wholly to the life of the Spirit. We need a new order of deacons, men and women fitted by temperament and training to deal with the business details of church work, and so to leave the pastor free for the great work of spiritual leadership.

There is one more great present need of the church, different from these which have been mentioned, inward not outward, spiritual not formal. It cannot be secured by any special training



or the adoption of any method. But it underlies all our methods, and conditions all our success. It towers high above all other needs of the church. It is the brave adoption of Christ's one law of love as the sufficient standard and indispensable condition of religious life and work. The supreme and costly error of the church in all ages has been unwillingness to trust herself without reserve to the religion of the spirit. O, if once we could cut the ropes, and let the church sail away free! We must count love more than orthodoxy, more than knowledge, more than method. We must worship but one God, and serve but one Master, the "Strong Son of God, Immortal Love." It is only by an enthronement of the spirit of love as absolute Lord of the church, above all creeds and forms and methods, so that the worst heresy is seen to be lack of love, the truest orthodoxy the possession of the Spirit of Christ, the only law the one commandment, the gravest sin unbrotherliness, that the church can win her way. Upon each of us who has any influence and leadership in religious work and life rests the responsibility of living in that Spirit and serving that Spirit.

The very Gospel message our age needs was voiced in the words of Jane Addams in her impressive address at the Congress of the Men and Religion Movement,—“The Christian church cannot conquer until it is willing to forget its ecclesiastical traditions, and go back to the method advocated by Jesus Himself for dealing with all sinners.

“The method of Jesus was nothing more or less than sheer forgiveness, the overcoming of the basest evil by the august power of goodness, the overpowering of the sinner by the loving kindness of his brother man, and the breaking up of long entrenched evil by the concerted goodwill of society.”

The church needs and demands of each of you, above all, that you go into your work with souls wholly devoted to the spirit of Jesus, which is the spirit of loving-kindness, bond-servants in the absoluteness of your subjection to that spirit, freemen in the glad willingness with which you follow the banner of Christ's spirit. As Christian workers, you can have no better example and ideal than that of Paul, the master workman of the Christian ages. Take his estimate of the things that count most.

You would think yourself well fitted for success in Christian service if you possessed, in high degree, the great gift of eloquence, knowledge, faith, and self-sacrifice. If you saw a youth at the threshold of Christian ministry endowed with those four splendid talents, persuasive speech, deep knowledge, powerful faith, and unreserved self-devotion, would you not be quite sure that he would win a great success for the Kingdom of God? What did Paul think and say? "If I speak with the tongues of men and angels, and have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and understand all mysteries and all knowledge; and if I have all faith, so as to remove mountains, and have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, and have not love, it profiteth me nothing." When once the Church of Christ enters into that spirit and there abides, setting love high above all other forces and laws and interests, then the blind world will begin to see God, and His Kingdom will come.

You who are entitled to go into the active service of the Kingdom of God as accredited representatives of this School, led and inspired by the lessons taught and the spirit caught in the years through which you have been here in training, have a great opportunity and an equal responsibility. In an unusual, if not a unique way, your school stands for the supplying of the very needs which are most urgent in the present life of the church. It sends you out that, through your work and spirit, the church may be better able to acquire the information it needs, to co-operate in practical service, to increase the efficiency of its work, to distribute burdens in such a way that soul-care may not cease, and to awaken all through the life and work of the church a spirit of loving, practical ministry. Do not forget that, while your first concern must be the welfare and success of the local church with which you may be associated, there rests upon you also the greater responsibility of proving to the church at large the need and value of trained workers. Make it your aim that every church in which one of you may hereafter be found at work shall be a city set on a hill, showing plainly to all who study

religious conditions not only how successfully the outward activities of a church can be organized when a trained workman is in charge, but as well how effectively a minister can care for the eternal interests of his people when he has an assistant trained to assume the burden of detail. Dr. Huntington, rector of Grace Church, in New York City, was asked once to speak on "The Problems of a City Church." He said, "The problems of a city church all reduce to one—a problem of an assistant to a minister."

Friends, it is high time to awake out of sleep. Let us live as children of the morning, hailing the light of the world rising on a new day. A few years ago, as one approached New York City, the beautiful spire of Trinity Church claimed the eye, rising high above the other buildings. Now it is lost amid the skyscrapers of commerce. The slender spire of the church of which I am pastor was formerly clearly visible from every direction, north, south, east, west. Now on all sides are rising huge business blocks, shutting it from view. So above the church have risen the great material interests of life, dwarfing it, overtopping it in greatness and imposing appearance. It is not that the church has sunk lower; life has risen all around it. Let us rejoice that life is growing greater. But the church must rise to her old commanding position. Greater business must be matched by a greater church. Not through huge buildings to rival and surpass the mighty homes of commerce; but through the outworking of a mighty spirit, through a revelation of true love to God and neighbor that shall make men realize how small is everything else alongside the service of the Lord of love; through a religion revived and renewed and fitted to the great new day at the dawn of which we stand, we must lift up the church from the dust and reveal to men her strength and beauty. For the Spirit of God is calling today as He called to His people long ago, after the night of captivity and weakness.

"Awake, awake; put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem; shake thyself from the dust. Arise, shine; for thy light is come. And the glory of the Lord is risen upon thee."

*New York.*

WILLIAM PIERSON MERRILL.

## THE CHURCH INFORMING THE WORLD — THE SUBSTANCE OF ITS DOCTRINE\*

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The substance of its doctrine is always, must be always —  
“ Jesus Christ, risen from the dead of the Seed of David, according to my Gospel.”

Its doctrine is not intellectual, it is personal; not rational, but religious. The substance of that which the Christian Church has to offer the world is *supra* intellectual; and the chief function of the Christian Church, its *raison d'être*, is, that, not being ashamed of the part given it to play, it may stand for, stand up for, interpret, magnify, demonstrate, glorify, Jesus Christ, risen from the dead of the Seed of David.

I take it that our business is to understand, if we can, the times in which we must do our work. So far as we are concerned, we must work now while it is our day or never; and if we do not somewhat comprehend what is going on, what forces are in play, and where our part comes in as leaders of the followers of Christ, we are more likely to take wrong positions than right ones, and to be feeble instead of powerful representatives of that which we professionally represent.

The times are confusing. There is abundant shouting of the captains, as in the day of Midian. Yet, it is our business not to be confused, and not to be mistaken, and not to strike on the wrong side, as the custom of some is. For, our business is always religious, else we have no business.

The forces in play are on the one hand religious, on the other hand rational. These forces should properly work together, the rational in recognized subordination to the religious, in which case there would be swift progress in universal righteousness.

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\*A paper read at the annual meeting of the Alumni Association of Hartford Seminary May 28, 1912, presenting one phase of the general discussion of “The Church Informing the World.”

But, unfortunately, these forces work in the main antagonistically, owing to the attempt of the rational, not only to usurp the throne belonging to the religious, but even to discount and destroy the religious altogether, the result being this confusion, this conflict, this low gradient and often retrograding spirality instead of straightawayness of progress, which characterize the existing state of our human affairs. It is therefore our part to promote and to demonstrate the religious, not only as *an* essential, but as *the* essential, force at work for the liberation and the uplifting of man, and not only as equal with, but as far supreme above, the rational, when the question of supremacy is raised between the two.

I suppose no one will deny that this question is raised. On second thought, though, I am not so positive that it is! So many there are who calmly waft the religious away with a superior fat-handed Pecksniffian wave of the dexter palm, proceeding thereupon to pay entire homage to the rational, as though the religious were too contemptibly negligible even to be considered, that perhaps it is saying too much to affirm that the question of supremacy between the religious and the rational is even raised! But if it is not raised, our business is to raise it; and when it is raised, our business is to put the religious and the rational each in its own place.

There can be no doubt of this, at least — that nowadays the rational is very widely and commonly regarded as supreme, as capable of giving the law if not the lie to the religious, as being the one and only force and agency for putting things to rights. Our poets, our novelists, our short storyists, our editors, our politicians, our socialists, our scientists, our professors, many of our preachers,— who are they and what are they but rationalists, pretty generally, and rationalists to the bone? Yet, if one thing is surer than another, what is it except that not by the rational, but by the religious, the earth has made and is to make its gains, the members of the human race have been and are to be lifted? And if we do not see this and are not prepared to say it, but have ourselves surrendered to and are crying for the slogans of the rational, then what are we doing in this galley, anyhow!

The function of the rational is to arrange, not to originate; to classify, not to create; to systematize, not to supply motive. If the appeal is taken to the facts, the facts are that the peoples of the earth owe everything they possess in the way of liberty, justice, sweetness and light, good opportunity, righteous government, not to the rational, but to the religious. The rational ruled the earth prior to, and reached the climax of its ascendancy in the times coincident with the advent of Christ. And what a condition of affairs it had succeeded in producing! All power, wealth, privilege, opportunity, in the hands of the comparative few; the great body of the people shut off absolutely from any hope or chance of advancement; while underneath lay the vast bulk of mankind in helpless slavery. This was the high achievement of the rational, and it is welcome to whatever glory and praise the achievement deserves. The centuries since have been occupied all the way to now with undoing and reversing this condition thus produced, and that which has motivated the centuries to and in this mighty task has been nothing else except the religious, as brought into being by Jesus Christ, risen from the dead of the Seed of David. It is the very commonplace of historic knowledge that the religious has destroyed slavery, has uncrowned Cæsar, has given political being to the common people, has unlocked the gates of liberty and opportunity to the masses, has held and is holding open the door of hope to the left-overs and the lumped-togethers among mankind,—and that this has been the great and not yet finished task of the nineteen Christian centuries already gone. The rational has opposed, has disconcerted, has, with digging heels, hung back with all its strength upon the coat-tails of the religious, every step of the way, and not one of the vast benefits obtained for man by the religious has been obtained except by dragging the rational by main force along the road of human progress against its shrieking protest and its militant resistance. Yet the alleged friends of the so-called “proletariat” today denounce the religious and appeal to the rational to liberate and advance the “proletariat!” I have heard even Christian ministers make what amounted to that denunciation and that appeal. “Such is life!”

Now I assume that every man who is worth considering desires to liberate and lift up the "proletariat," desires to promote the whole welfare of all men, and to contribute what he can to universal human progress. Whiles I am mad, and whiles I am sad, and whiles I am amused, as I read or listen to the stuff emanating from socialistic and quasi-socialistic sources, stuff wherein it is sometimes claimed and always assumed that "the proletariat," the "man with the hoe," the everyday toiler, is the special discovery and protégé of the Socialistic dogmatist and propagandist. I have had men as good as tell me that because I am not a Socialist (and certainly being a religious man and being a native-born friend of the "proletariat," I am therefore not a Socialist, in any color or shade of the chameleon-hued and dream-changing thing called Socialism, for Socialism in all of its manifold and contradictory shapes and hues is essentially rationalism, and to speak of Christian Socialism is to introduce boundless confusion of mind and motive into a subject demanding utmost clarity of definition and perception and purpose.) I say I have had men as good as tell me that because I am not a Socialist, therefore I am an aristocrat, a friend and supporter of aristocracy and caste, a despiser of the debased and enslaved toiler. But I know that Jesus discovered the proletariat, the publican and sinner, the underdog, the slave, a thousand years before Socialism was dreamed, and I also know that Socialism never would have been dreamed except for the prior and universe-wide effect of the religion of Jesus in emancipation of the masses of mankind through nineteen sweating centuries, and I further know that all right-hearted Socialists merely share with me and all right-hearted men that common fund of altruistic desire and motive to which none who have been affected by the nineteen centuries of Christ can lay exclusive claim. In other words, right-hearted Socialists are right in being right-hearted, but wrong in being wrong-minded (and they are wrong-minded because Socialism is always rationalistic and therefore not remedial, curative); and, being right-hearted, they are in that respect like, not superior to, all other right-hearted men, for *all* right-hearted men alike are after the same thing, namely, the welfare of all, the promotion

of universal brotherness, the free chance to each man to cut from God's loaf of daily bread as much as each man needs.

It is essential to be right-hearted, and the religion of Christ has been establishing right-heartedness (namely, the spirit and temper and motive of altruism) in the earth very widely, almost universally. But it is also necessary to be right-minded, which is to say religious-minded, Christ-minded, not rational-minded — and this brings me back again to my precise theme, the substance of our doctrine, namely, Jesus Christ.

When we say that the substance of our doctrine is Jesus Christ, what do we mean? I hope we mean what St. Paul meant. And what was that? Let his wonderful summary in the first chapter to the Colossians answer.

Christians in Colossæ were threatened with the ever-modern peril of believing in Christ for next-world salvation, but not for present-world operation. The Apostle accordingly tried to tell Colossæ just exactly why and wherein this is a mistake. To make his point good, he first of all reminded his readers who Christ is and what his functions are, namely, that He is image of Invisible God; that *in* Him all things were created, yes, that not only *in* Him, but *through* Him, and *unto* Him, all things have been created, and not only this, but *in* Him, *through* Him, and *unto* Him, all things are now sustained and operated; that in fact, He is Forth-Goer of and from God — first the Reservoir and then the Mediator of the Creative Will and Life and Power — Efficient and also Final Cause in whatever First Cause wills — Pleroma, Plenitude, of God-in-action.

And He, says the Apostle — this Christ — is Head over all things to the Church, which is His Body. And you, who constitute the Church, having now received your redemption and reconciliation by taking advantage of the special work which He did when He came here for that special purpose are therefore now connected up and incorporated by vital and spiritual connectives with the very Source of Plenitude of Creative and Sustentative and Operative Life and Power and Wisdom, and have only to rely upon Him with perfect and exclusive reliance, in



order to have richly supplied unto you all things that pertain unto Present-world Life and Godliness and Operation, until you are extensions of Him, carrying forward in the earth that which He began both to do and to teach, His Power and Life working in you mightily, not only as hope of glory, but as power for service, unto all success and perfection in both your personal and social, your present and eternal effectiveness,—even as I, says St. Paul, feel is the case with myself.

Now, of course, this substance of our doctrine has been much objected to and denied in many varieties of denial and objection, and many Christians, even Christian ministers, have been ashamed of it, as St. Paul was not ashamed of it. It is not my part today to attempt any defense or glorification or even explanation of the doctrine, but only to point out that all objection to and all denial of the doctrine whatever form objection or denial of it has assumed or may assume, proceeds from and is supported by the rational. Of course the doctrine does not proceed from the rational. St. Paul takes particular pains to say that it does not. The doctrine, he says, is the Mystery, the Secret, of God, concealed from all prior historic ages and generations, but revealed and proclaimed in the Advent and the Gospel of Christ. The rational did not discover the doctrine, and, since it did not discover, will not accept the doctrine, of course! The rational never does, never will, accept what it does not discover. Its *forte* is science, its weakness is omniscience, and when it encounters fact or truth outside the realm of its own dogmatism, it will go a million miles to discredit, to deny, to destroy, that fact, that truth, as, for example, when it refers the Christology of St. Paul to Neo-Platonism, or ascribes the letter to the Colossians to Gnostic influence! —endeavoring thus to rationalize and thereby destroy what, accepted at its face value, puts the rational off the throne and out of business as supreme arbiter and lord of truth, and as motive and power for justice in the earth.

What we have to see and say is that our doctrine is not from the rational, of course. It is not from the rational, and neither is it to be referred to the rational for judgment and decision as to its truth. The Christology of St. Paul was as much derived

from Neo-Platonism as the Christology of Jesus was derived from Neo-Platonism — as much, no more; and Gnosticism has as much to do with either, as it has to do with the flying of Gilderoy's Kite. Whoever supposes the Christology of St. Paul different in the least essential from the Christology of Jesus should take his New Testament, a copy of Dr. Denny's great book on the Testimony of Jesus Concerning Himself, and a Spirit of Prayer, and retire to Jericho until he becomes more thoroughly furnished with the facts in the case, for the facts in the case support St. Paul, when he says that He who is the Substance of our Doctrine, even Jesus Christ as presented to the Colossians, does certainly not proceed from Neo-Platonism, Gnosticism, or any other culture of the rational, but is the Mystery, the Secret of God Himself now delivered to the Saints — "the Saints" being those who give the religious and the rational each its balanced due.

In other words, as to our doctrine, the Only-begotten from the Father — He hath declared it, and its address is therefore to the religious reason, not to the rational reason. It is not that the doctrine is not reasonable, for only to the arrogant and arrogating rational reason is it unreasonable, whereas to the religious reason it is most satisfyingly reasonable. When all the facts are found, when the Personality and the Testimony of the Historic Christ are adequately judged, when the results of having accepted and applied the doctrine in human life and action are justly appreciated, there is a resistless logic in support of its truth, and any one whose reason and whose reasonableness are not bound and crippled by blind or servile obedience to the rational cannot fail to be convinced and satisfied by that logic.

But, if we take the position here suggested, if we maintain that our doctrine is revealed (i. e., is religiously reasonable) doctrine, if we are not ashamed of the Gospel, but are frank and bold and free and urgent to say that our Gospel is that Christ Jesus whom St. Paul sets forth summarily in the first chapter to the Colossians, shall we not be utterly crippled and useless in the present-day battle for human progress? Nay, my brethren,

far, far otherwise. For what has crippled us, what has taken away a huge percentage of our present-day usefulness, what has caused the Church to become like a water-logged ship, rolling sickeningly in the trough of the great seas unresponsive to sail or rudder — excepting our very attempt to orientate everything to the rational, our very shame and distrust of the Gospel, our very fear that the rational may not speak well of us? And do we now imagine that we are going to be cured by the hair of the dog that has bitten us? Let us not think so.

The fact is (and we of all men ought to know it), our doctrine is indispensably essential to human progress, just because it is religious and not rational in its origin and scope. Genuine progress, by which we mean the emancipation and uplifting of the lower orders among men, dates from the day and year when our doctrine appeared in the earth, and is measured by the extent of His participation in the control of human affairs from that time until now. I believe that it can be shown to a demonstration that there is absolutely no hope for further human progress, for any human progress, except in the motives and by the power furnished in our distinctive Christian Gospel as St. Paul summarizes it, and I believe that the main function of our Christian churches and ministers is nothing less noble and essential than to demonstrate this fact, and to make men see and feel that not in the rational, but in the religious must the Gentiles hope, that it is the Servant of the Lord and not the disciple of Marx who is given for a covenant of the people to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house.

There is a time-element in human affairs, and also an eternal element. One soul in us roots downward and joins us with the earth, while another soul in us lifts upward and joins us with God. The complete life, both for all the people and for each of the people, will be the life in which the time-element is balanced and controlled by the eternal-element. The man who gets the most out of the present and does the most in and with the present will be the man who is "of his own day (deeply rooted in the earth), thoroughly interested in the questions that are exciting

men around him, pained by the troubles, delighted by the joys, and busy in the tasks, of his own time," but who, in the same time, always in all that he does or thinks, has the Sense of God with him, of eternity working through him, and of his own incorporate connection with the things of eternity as well as with those of time. It is perfectly certain that the time-element and the eternal-element must thus harmonize in the life of each man and of each age, otherwise neither the man nor the age will be thoroughly furnished unto good work. But it is perfectly certain also that this harmony does not exist at the present moment, and that the *time*-element rules in both the personal and the social dogma and practice of the great majority. This is only saying again that the rational and not the religious is ascendent and authoritative nowadays. Read our newspapers, study our politics, examine our literature, mark the careers of our leading men, witness the spread of Socialism and its kindred, come into contact with the thoughts and hopes of the next-door neighbor, — it is the time-element whose voice is heard, whose interests are pushed, whose doctrine is preached, whose rewards are pursued, and it is on this account that the life of the day is shallow, ephemeral, unrepaying as, in so many respects, we all know it to be. Our age, the men of our age, seem largely to have forgotten that through all the ages an eternal purpose runs, and that our age is no exception to this rule. They are not stopping to listen to the steady, solemn voice of the old clock on the stair — *never, for ever — for ever, never* — and they rush through their days — days of sorrow and of mirth, days of death and days of birth — as though the stately pulses of the eternal were not beating underneath. This is because the rational has been teaching them. The rational knows nothing beyond opportunities. It is aware of the time-element alone. It does not discern the Kingdom of God, nor perceive that time-values are obtained, not by going after the time-things, but by *seeking* first the Kingdom of God. If therefore the rational is not counteracted by the religious, men will be actuated by opportunistic motives and deceived by ephemeral ideals, and will sell their homes for automobiles and their souls for senatorships, for this is all that the

rational has to teach them. To make our age, the men of our age, conscious of, responsive to, the Eternal Purpose of the Timeless God as declared and manifested in Christ and thereby to redeem the age from the power of the rational, and to see it furnished with the ideals and motives and power of Christ, seems therefore our main business, and seems not only noble, but a necessary, business,—necessary, indeed, if the age is to count for anything at all in furthering human progress.

We needn't be discouraged, and we needn't be afraid. If we are either, we need to go and take a good look at our doctrine! I read whines and laments about the condition of the church, and I hear of ministers who are discouraged. In fact, if one were influenced by the choragic whining in the ecclesiastical winds, his heart might fail. Look you, how the churches are losing ground! What *is* the matter? Con the statistics! Regard the Sabbath desecration! Lo, the empty pews! Hark to the sound of the tom-tom beating up revels! What *is* the matter? See how we are losing ground! And so on.

Well, I can't help thinking that we are making too much fuss about "losing ground," and all that. To be sure, conditions and times have changed,—but that's to thank God for, not to whine about. To be sure, social life used to have a single center, which was the church, and whatever moved, moved in concentric circles about that center, and all that the church had to do was to sit tight and take what came to it — just as a man in Michigan used to sit in his front door and shoot deer. But social life no longer moves concentrically about the church. It has now no single center. It is not even an ellipse described from two foci. It doesn't focus anywhere. It has, in fact, broken all limits, conventions, circumferences. It is free fluid. And this is a good thing. It demonstrates the presence of life — that the Spirit of God is abroad, turning and overturning in the preparation of a better time. Personally I am rejoiced to the core of my soul that the church, as a "just-so" institution, is losing ground, that it can't any longer sit smug and easy at the center of things and demand toll from all the circumferences.

The church never was meant to be an *institution*. It never was meant to sit at the center, garbed and garberdined, with a fixed creed and having a cut-out form "just-so," there to receive all men's homage and hard cash. On the contrary, its commission reads, "Go." It was meant to be an organism with legs. It was intended to be a plastic, fluid spirit, influence, power, life, radiative, ministering, serving its own day, adapting itself to existing conditions, all things to all men, careless as to its own food or habit, or even corporate existence, careful only of its commission to interpret God to its own existing world.

If therefore the church is losing ground, perhaps it ought to. Perhaps the church had become too much of an *institution*—a thing afraid that it would die, and therefore a thing which must be ministered *to*. Perhaps the church wasn't meeting God's ideas. Perhaps the life all around us is bigger and better and freer and truer and more to God's mind than the life of the church. Perhaps we minister-folk in so far at least as we fail to interpret Christ aren't so essential to the success of God's job as some of us sometimes appear to imagine that we ought to try to make other people think we are. At any rate, I don't myself believe the clock is going to stop, and I don't believe the church *could* lose ground, unless our Master wanted it to. In a universe governed by the Christ who is set forth before us in Colossians, all things work together for good to them that love God, and whatever goes under goes under because God wants it to go under. So I say, let's not *whine*, though the earth be removed and the mountains be carried into the midst of the sea.

And as for discouragement, or fear, or reluctance to rely upon Christ, whence do these arise in us, except from our subservience to the *rational*. I have listened to a good deal of rationalistic stuff from Christian mouths, and I don't wonder that discouragement gnaws at the vitals of those who speak as such men speak. From rationalism comes opportunism. Opportunism endures for a time. It looks like success. It draws a crowd, sometimes. But afterwards, when the sun gets hot and the rains hold off, then it withers, it brings forth no peaceable fruits, for it has no *eternal* life to draw on. It is then that we

begin to hear the plainings of the discouraged. But who could be discouraged who once understood and once believed *the substance* of our doctrine as presented by St. Paul to the Colossians? Christ, *in* whom, *through* whom, *unto* whom, are all things — Christ, Pleroma, Fulness of God-in-action,— HE — HE — is Head over all things to the Church! What's the matter, then? Down beneath the surface of things flows onward the eternal tide of *His purpose*, slow, steady, stately,— nor can the friction of the opposing will and folly of men stay the onwardness of that stately tide, however violently they may cause the waves on the surface to toss. How, then, can any man feel “discouraged,” provided he feels that tide upholding him, bearing him on? Let the time-waves cause him to labor and toss like a ship in heavy seas, let him be put to wit's end to keep afloat, let him suffer what temporary damage he may,

“Rent cordage, shattered deck,  
Torn sails, provisions short,  
And only not a wreck,”

Yet, upheld, borne onward, by that deep tide of the Eternal Purpose in Christ Jesus moving steadily through time,— how shall he be discouraged?

Let's talk of heroism, not of discouragement. Let's speak of inspiration, not of resignation or defeat. Let's get *the feel* of God in Christ. Let's marry ourselves and our cause with the Timeless Truth and Love and Power and Spirit of our Creative Head.

The task of the true Servant of Christ is such that apart from Christ he can do nothing in it, yet is also such that through Christ he can do all necessary things.

Let such a servant therefore build his city to music — the music of our divine doctrine, for the city built to music is never built at all, and is therefore built forever.

Let him also remember that if the candle is to give light, it must burn and be consumed. Wherefore, if so be it give the light, what matter though it is consumed.

*Ware, Mass.*

GEORGE B. HATCH.

## In the Book-World

Professor George Malcolm Stratton's contribution to the "Library of Philosophy" is a work of first class quality. Much is written nowadays on the *Psychology of the Religious Life* in one way or another, and from all the writings something is gained in the way of enriching this profoundest realm of human nature. The striking feature of this literature is its difficulty in securing breadth of view. The religious life touches the whole man, is contributed to by all that builds up the sphere of human life. The result has been that as specialists in one field or another—metaphysical, historical, psychological, men have found that at last their investigations brought them into contact with religion, and brought to them new light on religion. They have often proceeded to interpret the whole of religion from this point of view, and we have got pictures of religion, some of which seem like the surveyor's, some like the aviator's, some like the miner's interpretation of the earth,—all valuable and necessary; but each partial and inadequate. The method of Professor Stratton is interesting. Starting as a psychologist and with a psychologist's analytic interest he has made the effort to acquaint himself with the literature of the religious life as it has appeared in the many great religious books of the world, and then to apply to the religious life as therein manifest the psychologist's interpretative power. By this method he has secured an unusual breadth of view.

The author starts with the recognition that "in the religious life there is an inherent struggle. The presence of the Supremely Impressive makes the self and other men and all the common goods of life objects at once of value and contempt. Reverence calls forth both hope and fear, both rejoicing and dejection." Such being the case our author, making use of the customary divisions of the human nature into intellect, feeling and will, analyzes and describes certain conflicts which the literature of religion reveals in the respective domains of the "feeling and emotion," "action," and "religious thought," to each of which one Part is devoted, and closes with a final discussion of "central forces of religion." He insists that he has not by this method of description presented the whole of religion, and still less explained it away or presented anything that will diminish its value. He certainly has done a great deal to make us understand religion as a historical reality, to appreciate the interplay and reaction of the many forces that have combined to its development, and to sympathize with the contradictory motives that successively and even coincidentally have been at work to make and keep men religious and to lead his religious life on to higher and higher planes.



One lays down the book with the feeling that here we have religion as it has really been in the hearts and lives of men, and not simply a diagram sketch of what religion would have been or ought to have been if the author had had his way in controlling its development. (Macmillan, pp. xii, 376, \$2.75.)

Dr. F. B. Jevons has contributed to the "Cambridge Manuals of Science and Literature" a volume on *The Idea of God in Early Religions*. The author's previous work in this field fits him for the task and he has undertaken it by offering first an Introduction on the crudest and most primitive religious conceptions, and then in successive chapters discussing the idea of God in Mythology, in Worship, in Prayer, and finally a chapter on the Idea and Being of God, in which he shows how the evolution of religion has been the bringing to greater completeness the idea of God, revealing it as a reality in life. We consider here and elsewhere in his writings somewhat undue stress has been laid by the author on the place of the community in religion, and an undue detraction from the significance of the individual. Yet the book is a very valuable and helpful little volume to aid in the understanding of the religious life. (Putnam's, pp. x, 170, 40 cts.)

President Henry Churchill King, in his *Moral and Religious Challenge of Our Times*, gives us what he himself calls a "world survey." One feels that it is the outcome of his wide reading, travel, and contact with men, and appreciates that all the time he has been habitually alert to questions that seem to him to be of especial significance, and has tried to find some unifying principle which if applied to all will solve them all. This principle he believes that he finds in "reverence for personality." Everything that President King writes is worth reading. It is pervaded by a wholesome common sense and an unswerving Christian loyalty that ensures to the reader positive benefit from its perusal. In this book there are a great many good things said and a great many keen and correct analyses of current conditions presented. The widening and elucidation of his guiding principle is also very interesting, showing how plastic such a phrase can be to meet conditions very varied in their nature. And yet the total impression of the book as a unified product is not very satisfactory. It reads rather like a classified note book than an organized body of fact and interpretation. By the use of table of contents and index one can readily find brief and shrewd comments on almost any current topic occidental or oriental, metaphysical, ethical, scientific, or economic. It is as the observations of a well trained observer that the chief value of it is to be found. (Macmillan, pp. xx, 393, \$1.50.)

There has been issued in pamphlet form two lectures by Professor William Sanday on *Personality in Christ and in Ourselves*. These are designed to be a sort of continuation of this work on "Christologies, Ancient and Modern," with the purpose of bringing to greater philosophical clearness the concept of personality itself. There is also apparent

in the "retrospect" the effort to set himself right with his critics. It will serve as a valuable appendix to the larger work. (Oxford University Press, pp. 75, 50 cts.)

Dr. James H. Snowden has described with great accuracy his own book on *The Basal Beliefs of Christianity*, when he says "The present volume is to state the basal beliefs of Christianity in a form for popular readers. It touches lightly on deep and difficult matters and emphasizes the broad and practical aspects of Christian facts and faith. . . . It is not intended for theologians or ministers but mainly for lay readers, Sabbath school teachers and Christian workers." The general temper of the work is theologically conservative, without being reactionary. It should be serviceable for just the purposes for which the author designed it. (Macmillan, pp. 14, 252, \$1.50.)

Under the title of *Everyman's Religion*, Dean George Hodges has issued an admirable series of brief papers covering the substance of Christianity in a way that makes the reasonableness and the intense practicality of Christian faith very real. While without marked denominational emphasis, though the reader could never doubt that the writer was an Episcopalian, they seem as if they might have been designed for the use of confirmation classes. Whether or not such is the case, they would admirably serve that purpose, whether the formal connection with the church for which they might prepare be called "confirmation" or simply "joining." (Macmillan, pp. 297, \$1.50.)

It is an interesting phenomenon in the development of the interpretation of Christian truth in its relation to truth that is not distinctively religious, that it regularly follows this process:—first, the facts and truths of the Christian religion are interpreted by and expressed in terms of the current philosophical and scientific view of the world, and they are found to express it accurately. Men use these terms because they represent the only vocabulary they have. After a time the vocabulary in current use changes. The old formulation of Christian truth fails to fit the formularies of current thought. When such an occasion arises the first step is to assert that the two formulations are irreconcilable and the truth embodied in one or the other must be abandoned. The second step is to show how the two can exist in parallel neutrality, the third is to indicate their possible consonance, and the last is to show how the Christian truth can be reformulated in current fashion so as to enrich and enforce it. In his *Christian Faith and the New Psychology*, Dr. David A. Murray has reached this final stage. The work is much wider in its range than the main title suggests, going over practically the whole field customarily included in Apologetics. The title indicates however, the point on which there is special stress laid and where there is the greatest originality manifest. The author makes use of modern interpretations of psychic phenomena such as double personality, the subliminal self, thought transference, etc., to show how they throw light on the essentially orthodox trinitarian doctrines respecting God, man,

and the means of intercommunication between the two. As such an effort toward reformulation of truth the work is an interesting study. (Revell, pp. 384, \$1.50.)

In *Man's Tomorrow*, William W. Kinsley has added to his other thoughtful works a new volume in elaboration of his conception of Immortality. He starts from the basis of a confirmed theism, established in his other writings, and, consonantly with the theory of evolution, believes that the processes of nature point to and warrant an assured hope of immortality being attained by man. This is confirmed by the Bible and the history of the religious life. The author does not mean that after the incident of death one passes to some sort of a final state of existence with a fixed ethical quality; but that through struggle, in a state of existence separate from "the flesh," the soul progresses into a period, dependent as to length on its starting point, through increasing goodness to supreme felicity. The book is carefully thought through and is the deliberated expression of an earnest man's conviction. (Sherman, French, pp. 190, \$1.20.)

Mr. Loren B. Macdonald has made through *Life in the Making*, "an approach to religion through the method of modern pragmatism." His interpretation of pragmatism is not rigidly philosophical, but it expresses his opinion that we only understand life when we see it in process, and that the forces which have been at work to effect its progressive completeness may rightly be conceived of as realities, not definable in terms of what they are apart from what they have wrought, but in terms of what has by them been achieved. And because of what they have achieved, it is reasonable to infer what they may consummate. By this method he examines life, showing its richness and its progress, and at the same time the limits of man's knowledge of it and the inherent mystery flowing through it. On the basis of these observations he believes man has the right to believe in something that may be called God and in a hope of immortality. (Sherman, French, pp. 223, \$1.20.)

Mr. Henry Frank is always a voluminous and enthusiastic advocate of the views he holds. He gives to their presentation a touch of personal interest by conveying to the reader the persuasion that the writer has with open-minded hesitancy been led to the conclusions he presents and which he believes will prove convincing to others. In his latest work on *Psychic Phenomena Science and Immortality*, he traces the steps by which he has been led through the study of the manifestations of post mortem existence, and of the constitution of the vital organism to believe scientifically that life can be perpetuated beyond the grave and that it has manifested itself in such perpetuation. (Sherman, French, pp. 556, \$2.25.)

Professor John Benjamin Anderson of Colgate University has written a book which to many will prove a serviceable short cut to a knowledge

of a way of thinking which is getting to be quite pervasive even beyond the limits of those who are its active propagandists. It is a way of thinking that, for one who has not access to a considerable library, it is quite difficult to become acquainted with and still more difficult to orientate. In *New Thought, Its Lights and Its Shadows*, Professor Anderson has aimed to give "an appreciation and a criticism" of this new psychic gospel. He has been successful in his effort and the reader of this book can get an excellent idea of what New Thought stands for, where is the hiding of its power, and where its weakness. The author has also appended a brief bibliography of New Thought Literature accompanied with good suggestions as to the reading. (Sherman, French, pp. 149, \$1.00.)

*The Religion of Joy*, with its sub-title "God-consciousness, or the Religion of Joy with God", is a rather rhapsodical presentation of one phase of the manner of thinking with which Professor Anderson's book deals. It is written by Ethel Blackwell Robinson, S.B., M.D., the letters after whose name in connection with the title perhaps sufficiently indicate the trend of the volume. (Sherman, French, pp. 122, \$1.00.)

Mr. A. v. C. P. Huizinga has published in book form and with some emendations an article of his appearing in the "Bibliotheca Sacra" in 1909. Its title is *American Philosophy, Pragmatism*, in which the philosophical position, especially of Professor James, is "critically considered in relation to present day theology." The author presents in addition to his own strictures many critical opinions of others, quoting in conclusion as "our comforting assurance in respect to pragmatism," Tennyson's familiar "Our little systems have their day," etc. (Sherman, French, pp. 64, 50 cts.)

Dr. E. Z. Derr's book on *Uncaused Being and the Criterion of Truth*, is an effort to uphold Theism as against all opposing theories on the basis of a compacted argument from causation. His "criterion of truth" is "the accordance between *pure* or *a priori* conceptions of the understanding and sense perceptions." On this ground he argues for the necessity of uncaused being and against all speculative and scientific theories that would show that the universe itself as monistically or pluralistically conceived can properly be treated as such an uncaused being. (Sherman, French, pp. 110, \$1.00.)

We welcome a volume of college sermons from the pen of Rev. Henry Kingman, D.D., which bears the title of the first sermon, *A Way of Honor*. The students of Pomona College were fortunate to be the hearers of them, and many readers ought to rejoice that "the earnest solicitation of friends" persuaded the preacher to print them. They are noteworthy first of all for the singular simplicity of a pruned and chastened English style. Dr. Kingman has learned to do what Robert Ingersoll once said a speaker always ought to do,—make his idea lap over the

word all around. The quality which shows in his use of words shows also in his handling of illustrative material. He illustrates freely and draws upon the resources of wide contacts with the world of books and of men, but he compresses his incidents so that while they are vivid, they are true to their function of throwing their light on the theme, and never dissipate the attention by their own brilliancy. The sermons cover a wide range of topic and method, some being expository, some topical, one or two apologetic and all handled with a certain easy mastery of material. The most striking characteristic of the volume as a whole is a certain taut earnestness in the preacher's interpretation of life. The Christian life and the Christian virtues are not represented as easy of attainment, they must be striven for with an unswerving and indomitable energy. The appeal of the book as a whole is to the firm-set will. The sermons throb with the inspiration of high courage directing toward ideals that are worth while. But though this is so, there is nothing of narrow, hectic fervor in the appeal. It is always balanced and open-minded, with the tonic of a stern facing of things just as they are without blinking hardship or hunting for aureoles. They form an unusually stimulating and inciting group of discourses. (Revell, p. 210, \$1.00.)

## Among the Alumni

### NECROLOGY 1911-1912.

The seven men who have died during the last year illustrate in their lives to a rather remarkable degree, considering their number, the divergent sources from which this institution draws its students, and the diverse activities into which they go forth. New York state was the birthplace of two, three were born in Massachusetts, one in France and one in India. One was an educator, two were pastors of long and constant service, one a minister of broken and transient activity on account of health, one for thirty-one years a jail chaplain, one a successful minister to college men, one an organizing evangelist among his people of an oriental land. All were loyal servants of a Master whose ministry was and is as wide as human need.

September 4, 1911, died William Hallock of the class of 1859. He was born at Plainfield, Mass., August 27, 1832, and graduated from Amherst College with the class of 1855. His theological course was taken at three institutions, Yale, Union, and Hartford, with a year of foreign travel between his first and second years of Seminary life. From 1860-64 he was pastor at Gilead, Conn. During this period he suffered a railroad accident which injured his head and he was obliged to give up pastoral service for two years. While later his health seemed to be restored, the effects of this injury seem to have remained with him and to have been the cause of the ailment that later made it necessary for him to give up pastoral work altogether. From 1866 to 1875 he was engaged in different phases of ministerial service in Chautauqua County, N. Y. He removed to Bloomfield, Conn., in 1875, and was pastor of the church there for more than eleven years when his health compelled him to demit the ministry and he went to Jamestown, N. Y., where he remained until within recent years he made his home with his daughter in Porto Rico. His death occurred at a sanatorium in Buffalo where he had been for some months.

In 1860 he married Miss Clara M. Hall of Jamestown, N. Y., who died in 1897. Of their two children, one, Mrs. Alfred T. Livingstone, survives him.

Elijah Harmon of the class of 1867 died February 3, 1912. His official activity is noteworthy in that his whole life was spent in two parishes, the first being in Winchester, N. H., from 1867-1883, and the second in Wilmington, Mass., from 1883-1902. He then retired from the active ministry and made his home at South Braintree. In token of the love and affection in which he was held the church at Wilmington passed resolutions of appreciation on the occasion of his death setting forth the value of his labors and the fragrance of his memory.

Mr. Harmon was born at Hawley, Mass., March 22, 1835. He graduated from Amherst College in 1861, and entered the army, serving eleven months in the war of the secession with the Fifty-second Massachusetts Volunteers. After two years of teaching at the Corning Free Academy, and serving one year as tutor in Amherst College, he entered the Theological Institute of Connecticut and at the end of two years graduated with the class of 1867. He was thrice married, the third time being in 1874. Mrs. Harmon, with a daughter, is still living.

Another veteran of the Civil war was Charles E. Simmons of the class of 1870. Mr. Simmons was born in Worcester, Mass., in 1838. He entered Madison University, N. Y., but, with many others, he left college at the end of his sophomore year and enlisted in Worcester at the beginning of the war with the Twenty-first Massachusetts Volunteers. He was wounded during the war and imprisoned in Libby prison. At the termination of his three years of service he enlisted for a second three years. After his graduation from the Seminary he was ordained pastor of the Baptist church in Southwick, Mass., where he remained until 1878, when he was called to the Baptist church in South Windsor. He remained there five years and then returned to Worcester. Failing eyesight, due to cataracts, impaired his vision, but even after he became blind he continued, with the assistance of wife and daughter, in the ministerial office, and during his blindness founded the John Street Baptist Church. His eyesight having been restored, in a measure, by operation, he was in 1880 appointed chaplain at the County Jail in Worcester, and continued to hold that office till his death. He was a man of quick sympathies and ready action in the help of the needy, illustrated by the occasion of his last brief illness. This began with the overtaking of his strength in carrying to the Poor Farm, of which for three years he had been chaplain, a large basket of fruit, cake and candy for the inmates. He died May 5, 1912. Mr. Simmons was married in 1860, just before going to the war, to Miss J. Victoria Waldron, of Hamilton, N. Y.,

who survives him. It is fitting that more than a word should be said of the family of this good man who with such courage and cheer ministered to the needy and sinning. His oldest son was a minister, who died in the service in 1902; his second son is a business man in Worcester, and his third son is a minister, who, as assistant to Dr. Edward L. Judson in New York, is also fitting himself to go out as a medical missionary. Of his two living daughters, one is a physician in Worcester, and the other, after teaching five years in the Huguenot Seminary in South Africa, is living with her mother in Worcester. Truly he rests from his labors and his works do follow him.

Vincent Moses of the class of 1871 was born at French Creek, N. Y., July 1, 1844, and graduated from Amherst College in 1866. Mr. Moses found his chief interest in life as an educator, working especially as instructor and principal in secondary schools. He was not ordained to the ministry until 1887, though always active in Christian work. His formal pastorates were only three and these of comparatively short duration, none being more than four years. They were in Island Falls, Me.; West Newbury, Mass.; and South Granville, N. Y.; though in addition to these pastorates he was active in various ministerial labors in Maine and New Hampshire. Mr. Moses was a man of scholarly mind and intense vigorous nature, ever prone to overwork. In 1874 he was married to Miss Evelyn Alice Hazeltine of West Medway, Mass., who with one daughter survives him.

Edward Page Butler of the class of 1873 exemplifies in an unusual way the possibilities of continuity in pastoral service. Though his life covered 39 years of almost unbroken pastoral service, he held only three pastorates, one at Lyme, N. H., of fifteen years, one at Sunderland, Mass., of nineteen years, and a final one at Crescent City, Fla.

He was born in Clintonville, N. Y., Feb. 14, 1848, graduated from the University of Vermont in 1870 and from Hartford Seminary three years later, going directly to his first charge. He died January 20, 1912, at the home of his daughter in Sunderland, Mass. He is survived by two daughters, Mrs. H. C. Pomeroy and Miss Edith P. Butler, and by a son Lucius N. Butler of Los Angeles, Cal. Mr. Butler throughout his life showed himself to be a man of unusual winsomeness of personality, and of deep consecration to the Master's service. The affection of his Sunderland parishioners was markedly evidenced on the occasion of his funeral, at his former parish in Sunderland.



Sumantrao V. Karmarkar of the Class of 1892 was born Ahmednagar, India, in 1861, died at Bombay April 2, 1912. He was by birth a Brahman and was the son of one of the earliest native pastors of the Marathi mission. He came to the United States in 1889 in order that he might fit himself by theological training for work among his people. While he was studying theology his wife studied medicine, for the most part in Philadelphia. He was a student in Hartford for the first two years of his course, taking his concluding year in the Yale Divinity school. Returning to India he and his wife threw themselves into Christian work with great enthusiasm and success. He was for years at the head of the evangelistic work of the Bombay Station of the American Board, and by his association with various forms of organized effort, through the press as well as through various societies and conferences, he was an efficient worker for the christianization of India. Dr. Abbott of Bombay, in a letter quoted in the *Missionary Herald*, says of him, "Probably no Indian Christian was so widely known over the whole of India as he, for he was the popular delegate for conferences and committees. He was loved by the missionaries of all missions, for he was able to work with all."

Dr. R. A. Hume writing in the "Dnyodaya" says of him, "In three important directions Mr. Karmarkar was a successful worker, first, he was a business-like, dependable administrator. . . . Very few Indians equalled and probably none excelled him in the important department of administration. Secondly, he was gifted in literary work. . . . Thirdly, and especially he was at his best in evangelistic work, both for large companies and with individuals. Probably no educated Indian Christian in Western India has done so much evangelistic work as Rev. Sumantrao."

For some years Mr. Karmarkar had been obliged to be very careful of his health, and his death came suddenly from a stroke of paralysis. He is survived by his wife and by several adopted children.

It is a long journey from India to France, but such is the distance that separates the birthplace of Mr. Karmarkar from that of the next alumnus whom we would today commemorate. Telesephore Taisne was born in Caullery (Nord) France, in 1876. He came to the United States at the age of seventeen, eager to learn of this country and its ideals. He was a student at what was then the French American College in Springfield, and graduated in 1899. From there he came to Hartford, and throughout his course showed himself to be a man

of growing character and power. After graduating with the class of 1902, he went for a year to Marlboro, Mass., and thence to the Sixth Street Church, Auburn, Me., in 1903. The same year he was married to Miss Winifred M. Chisholm of Westfield, Mass. In 1909 he accepted a call to Durham, N. H., where the New Hampshire State College is located, and during his short pastorate there he showed himself peculiarly adapted by sympathy and talents for the pastorate of a college town. His untimely death removes one whose life had given promise of large achievement.

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After twelve years of service at Webster, N. H., with the charge, also, of the church at Salisbury, J. HENRY BLISS, '69, has accepted a call to Hookset, about twenty miles to the southeast. The latter church is re-joining in a building recently greatly improved, as well as in other signs of vigorous life.

CHARLES B. STRONG, '76, who has made his home in Harwinton, Conn., for several years, has become pastor at Prospect, near Waterbury.

Of the two doctorates of divinity conferred by Williams College at its recent commencement, one was given to WILLIAM H. SANDERS, '80, for thirty years missionary of the American Board on the west coast of Africa.

NEWTON I. JONES, '81, who has been living at South Hadley, Mass., was recognized as pastor at Orleans, on Cape Cod, on May 2, among those having part in the service being Fred T. Knight, '95.

EDWARD A. CHASE, '83, for thirteen years pastor at Wollaston, Mass., having accepted a call to the Washington Street church in Beverly, was duly installed on March 27, the sermon being by George B. Hatch, '85.

HOLLIS A. CAMPBELL, '86, recently of East Hardwick, Vt., has recently declined a call to Lunenburg, Mass.

In November last the church at West Medway, Mass., signalized by a reception and appropriate gifts the tenth anniversary of the pastorate of GEORGE R. HEWITT, '86, and also the twenty-fifth anniversary of Mr. and Mrs. Hewitt's marriage.

WILLIAM GARDNER, '87, has recently resigned his charge at Dunlap, Ia.

WALLACE W. WILLARD, '89, until recently pastor at Aurora, Ill., is supplying at San José, Cal.

WILLIAM P. HARDY, '90, for five years pastor at Redondo Beach, Cal., has been called to Manhattan Beach, also in the neighborhood of Los Angeles.

CHARLES H. DUTTON, '91, has accepted a call to remove from the East church in East Cleveland, O., to the First church in Kane, Pa.

At the opening of July the church at Kensington, Conn., where CARLETON HAZEN, '91, has been pastor since 1909, held elaborate exercises in recognition of the two hundredth anniversary of its founding. Among those who participated, besides the present pastor, were William B. Tuthill, '97, and A. Ferdinand Travis, '97, both former pastors.

GERHARDT A. WILSON, '92, of Swampscott, Mass., has been engaged to supply for the summer at the First church in Pawtucket, R. I.

ALBERT H. PLUMB, special '91-2, after an illness spent at Medfield, Mass., has accepted a call to the church at Oakham, not far from Worcester.

CALVIN LANE, '93, of the Union church in Philadelphia, has been called to Guthrie, Okla.

For four years ARTHUR F. NEWELL, '93, has been pastor of the church in Franklin, Neb., during which time the membership has grown from 260 to 330, and plans made for the erection of a new building. Recently Mr. Newell has received and accepted a call to the First church in Fairfield, in the southeastern part of Iowa.

JAMES A. SOLANDT, '94, of the Belleville Avenue church in Newark, N. J., is president of the Federation of Churches of Essex County.

FREDERICK A. SUMNER, '94, came to the First church at Milford, Conn., in 1907. During the first four years of his pastorate over 150 new members were added, nearly 100 of them on confession. Every branch of the church organization is flourishing, including several societies for young people and a Brotherhood with almost 200 members. The benevolences have been doubled, and plans are on foot to wipe out a long-standing debt. Substantial recognition has been made of the energy and skill of the pastor in thus directing the new life of this historic church.

HARRY A. COTTON, special '93-4, recently of Loda, Ill., has just entered upon work at Chesterfield, not far from Alton.

The First church of Grand Rapids, Mich., of which EDWIN W. BISHOP, '97, has been pastor for three years, celebrated its seventy-fifth anniversary last fall, and during the winter has been prospering materially and spiritually. At Easter there were over 40 new members received.

On June 16-17 the Pilgrim church of Canaan, Conn., commemorated in various ways the twenty-fifth anniversary of its founding and the tenth of the pastorate of EDWIN C. GILLETTE, '97. During the past year several substantial improvements have been made in the equipment of the church, especially for service as a social center. At the last communion, also, there were more additions than at any one time before in the history.

EDWARD W. CAPEN, '98, the organizing secretary of the new Hartford School of Missions, and the one to whose energy and industry most of its success has been due, was ordained to the ministry at Jamaica Plain, Mass., on May 13, the sermon being preached by President Mackenzie, with other parts in the service by James L. Barton, '85, Arthur H. Pingree, '98, and Edward F. Sanderson, '99.

The tenth anniversary of the pastorate of JOHN A. HAWLEY, '98, at Shelburne Falls, Mass., was recently marked by a general reception and a suitable gift.

BENJAMIN A. WILLIAMS, '98, has recently resigned his charge at the Pilgrim church in Knoxville, Tenn., and become superintendent of the Associated Charities of that city.

On June 29 EDWARD F. SANDERSON, '99, of the Church of the Pilgrims, Brooklyn, N. Y., was married at Kennebunkport, Me., to Miss Ethel Eames.

EUGENE B. TREFETHREN, '99, after a brief sojourn in the East, has returned to the pastorate at the church of Garrison, N. D.

The special genius for dealing with church problems in the city which PHILIP W. YARKOW, '99, has shown both in St. Louis and latterly as pastor of the Waveland Avenue church in Chicago, has been recognized in his appointment as assistant superintendent of the Chicago City Missionary Society.

WILLIAM J. BALLOU, '00, sailed for Europe about the middle of May at the head of a party of tourists. His church at Ludlow, Vt., will be in charge of Philip M. Rose, '12, during the summer.

WALTER R. BLACKMER, '00, having accepted a call to remove from Twinsburg, O., to Arcade, N. Y., about thirty miles southeast of Buffalo, was installed pastor on March 7.

On March 20 ALBERT S. HAWKES, '00, formerly of Wilson, Conn., was installed pastor of the First church at Abington, Mass., Henry C. Alvord, '79, and Ellsworth W. Phillips, '91, participating in the service. Early in May the church celebrated its two hundredth anniversary with extended services, including memorial sermons by the pastor and by Dr. William Hayes Ward of "The Independent."

ELLIOTT F. TALMADGE, '00, some months ago resigned his charge at Wauregan, Conn.

EDWARD P. TREAT, '00, who for eight years has been pastor at Richmond, Vt., has become pastor at Pittsford, near Rutland, his installation occurring on June 27.

MALCOLM DANA, '01, after three years with the church at Hallowell, Me., has accepted a call to the large and important First church of Ottumwa, Ia.

CHARLES H. DAVIS, '01, after two eminently successful pastorates of about five years each at Somersville, Conn., and Hollis, N. H., has become pastor of the Second Parish church in Portland, Me.

BURTON E. MARSH, '01, of the Cherry Hill church in Omaha, Neb., has accepted a call to New Hampton, Ia.

WILLIAM F. BISSELL, '02, has entered upon a year's service as supply at the church at Vershire, Vt.

HOWARD C. MESERVE, '02, who has been pastor of the Plymouth church in Milford, Conn., for ten years, has resigned his charge.

The equipment of the church at Carlisle, Mass., where PHILIP A. JOB, '03, has been pastor since 1907, has lately been greatly improved by the addition of a two-story chapel which amounts almost to a parish house.

Among recent anniversaries is to be noted the seventy-fifth of the South church at Concord, N. H., where ASHLEY D. LEAVITT, '03, has been pastor for the past four years.

IRVING H. BERG, '04, for several years pastor of the Dutch Reformed church at Catskill, N. Y., in May became pastor of the South church in Hartford, succeeding Dr. Edwin P. Parker.

CLAUDE A. BUTTERFIELD, '04, of Foxboro, Mass., has recently declined a call to the Pilgrim church at Portland, Ore.

GILBERT L. FORTE, '05, has resigned from the pastorate of the church at Rockland, Mass.

The prosperity of the First church of Suffield, Conn., under the leadership of DANIEL R. KENNEDY, '05, is attested both by continued gains in

membership and by decided improvements in benevolences and income for support.

In connection with the very vigorous expansion of Wesleyan University under the administration of President Shanklin, WARREN F. SHELDON, '06, for six years pastor of the Methodist church at Simsbury, Conn., has been made assistant to the president. He has had part in the successful campaign for adding a million to the endowment of the University.

HENRY F. BURDON, '07, of Ludlow, Mass., has declined a call to Hallowell, Me., to succeed Malcolm Dana, '01, and accepted one to be associate pastor of Hope church in Springfield, Mass.

PAUL D. MOODY, '07, was ordained and installed as pastor at the South church of St. Johnsbury, Vt., on April 17, succeeding S. G. Barnes, '92.

ALBERT R. WILLIAMS, '07, the energetic pastor of the Maverick church in East Boston, Mass., has recently declined a call to the People's church in New York City.

WATSON WOODRUFF, '07, of New Britain, Conn., was installed pastor of the First church at Lynn, Mass., on November 7 of last year, succeeding George W. Owen, '03.

ANTHONY S. DONAT, '08, has removed from the Bethlehem church in St. Louis to be pastor of the First church at Cadillac, Mich.

The First church of Fort Dodge, Ia., where NELSON WEHRHAN, '09, is pastor, has recently secured a new parsonage and is seeking either to replace its present church upon the old site or to erect one upon other property.

THOMAS E. WILLIAMS, '09, of North Wilbraham, Mass., has recently declined a call to New Hampshire, but accepted one to Newark Valley, N. Y.

On April 10 WALDO S. BURGESS, '11, was ordained at Shelburne, Mass., the sermon being by Professor Beardslee, and other parts in the service by John A. Hawley, '98, and David Pike, '11.

RACHEL L. ROGERS, '11, has been appointed dean of the Congregational Training School for Women in Chicago, entering upon her duties at once.

Of the class of 1912 a considerable number expect to continue study at the Seminary next year, namely, CLAUDE G. BEARDSLEE, WILBUR I. BULL, JEROME C. HOLMES, ELBERT C. LANE, ARTHUR F. LINSOTT, and PHILIP M. ROSE. FRANK L. BRIGGS was ordained as pastor of the Union Evangelical church at Indian Orchard, Mass., on July 2. ELLIOTT O. FOSTER was ordained pastor at Columbia, Conn., on May 23. CHARLES N. ST. JOHN has been ordained as assistant pastor at the First church in Akron, O. EARL H. THAYER has entered upon duties as pastor of the church in Somers, Conn. JOHN N. LACKEY continues as pastor of the South Baptist church in Hartford, and ALBERT A. MARQUARDT of the church at Vernon, Conn. PAUL B. WATERHOUSE is on his way to resume work in educational fields in Japan; he, with FENWICKE E. HOLMES, '13, was ordained at Pasadena, Cal., on June 25. GEORGE E. WOLFE goes to Germany as Welles Fellow.

## Happenings in the Seminary

### THE SEVENTY-EIGHTH ANNIVERSARY.

Three closely related events made the Anniversary this year one of unwonted distinction. The first is the notable gift of Mrs. John Stewart Kennedy to the schools affiliated with the Seminary, looking toward the development of the idea of a university of religion. The second is the consequent purchase of a new site to which it is proposed that the Institutions already existing shall remove and where the new institutions can find their home. The third is the completion of its first year by the School of Missions with a degree of success beyond what had been anticipated.

It may be desirable at this time to review the development of this university ideal as it has reached its present most significant stage through the generosity of Mrs. Kennedy. The conception of a group of schools closely related to the theological seminary but not integral parts of it, was one that originated in the fruitful and wide-reaching brain of President Hart-  
ranft. It constituted an ideal which he frequently held before the constituency of Hartford Seminary as presenting the true method of training for the manifold Christian service. As early as 1890 the Hartford School of Music was founded for the purpose of securing a more adequately musical ministry for the churches. In 1894 there was established the Hartford School of Sociology under his inspiration and presidency. Its description says: "This is a professional School for the Study of Sociology. The curriculum covers three years and leads to the degree of Bachelor of Sociology." For a few years this School presented a remarkable opportunity for sociological study, but the failure to secure for it the necessary financial support, necessitated its abandonment in that form, and also that of the School of Music.

In 1899 the Seminary, recognizing its duty to supply some sort of special training in Missions, instituted a "Special Course in Missions," and, through the generosity of the late D. Willis James and other friends, a fund of \$50,000 was secured to

endow it. The fund was named for the late Charles M. Lamson of Hartford, at the time of his death President of the A. B. C. F. M. The income of this fund, with the coöperation of the Seminary professors, made it possible to institute a Special Course of Study in Missions separate from the regular seminary curriculum. The Prospectus stated that the instruction was "designed to meet the needs of the following classes: (1) Regular students of the Seminary, who desire larger acquaintance with the great missionary activities and duties of the church. [Special arrangements were made with reference to electing these courses]. (2) Graduates of this or other Seminaries who desire to spend a year of special study on this theme. (3) Appointees of Mission Boards who seek special training before departure for their fields." This is the plan which under the wise and energetic leadership of President Mackenzie has developed into the School of Missions which, on the basis of its approved success and its prospective income, is to be an agency of worldwide value, as it comes into the University plan.

In the same year the Seminary recognized the necessity of advancing the cause of religious education, especially in the Sunday school, and secured for two years Dr. Walter L. Hervey, then of the Teachers College in New York, to lecture on Pedagogy. The removal the next year of what is now the Hartford School of Religious Pedagogy from Springfield, and its affiliation with the Seminary, made it possible for the Seminary to realize with much greater efficiency its ideal of a broad serviceableness to the church through a group of institutions all related to each other and all related to the Seminary and each set with a distinctively religious purpose to train men and women to bring the gospel with its many sides to touch the manifold needs of man. As the endowment increases it is expected that it will be practicable to re-establish the Schools of Sociology and Music, and to add a school for the distinctively religious (Biblical, historical, and theological) training of the workers in the Christian Associations.

It thus appears that President Mackenzie through his high purpose and practical wisdom is to be able to body forth into firm and corporate existence a group of ideals which for many years have been part of the ideal structure of the life of Hartford Seminary. To have done what he has is a magnificent achievement and has kindled the enthusiastic and grateful loyalty of the Hartford constituency.

At the time of the Anniversary the financial situation was this. Mrs. Kennedy has given \$250,000 for the endowment of

the Schools of Missions and Pedagogy; she has promised to double this if another \$250,000 is raised. She has also offered \$100,000 to pay for a building for the School of Missions. Toward the \$250,000 necessary to secure from Mrs. Kennedy the conditional \$250,000, \$100,000 has already been given, leaving \$150,000 yet to be raised. It is felt that the endowment of the affiliated schools ought to be \$1,000,000 and that in addition to this, considerable sums will be needed to provide buildings for the new institutions.

The trustees of The Seminary purchased a most desirable site near the center of the residential part of Hartford at a figure that was so reasonable as really to include a substantial gift to the "University". As will evidently appear from the above statement the erection of new buildings upon it cannot be immediately begun.

In another connection President Mackenzie has put in this way his conception of what this "university" is to be:—

"A group of schools is to be established around a well endowed and strongly established Theological Seminary, where first-class training is being given for the ministry of the churches. This group of schools should consist at least of a School of Religious Pedagogy, a School of Social Service, a School for Y. M. C. A. Secretaries, a School for Church Musicians, and a School of Missions.

Each of these should have its own buildings, its own faculty, its own body of students, its own thoroughly worked out curriculum, its own interior life where enthusiasm for the particular line of service is nourished and where all the moral and spiritual influences can be brought to bear upon the formation of the character, ideals, and ambitions of its students.

All the schools must, of course, be interdenominational, since all the institutions which they serve are interdenominational.

Each course for each profession must be worked out scientifically and thoroughly. The intellectual level of the work will be as high as that demanded by other professional schools, even though the course may be shorter than some. For there is nothing more necessary for the increase of influence among these professions than a broad and deep intellectual training.

The group of schools will be interlaced with one another by a system of electives which will thus throw the students of each school into the atmosphere of the others. In this way a sense of unity will grow up among all the divergences of interest which the schools deliberately nourish. As the graduates



from these schools go out to their work, they will understand the work of the other groups intimately, sympathize with it actively, and be prepared to co-operate with it effectively.

It need hardly be added that in this common life of the whole group of schools, spiritual values may be discovered which will prove of the utmost power in the lives of all those connected with them."

It may be unnecessary to urge that this plan does not contemplate the breaking up of what has been for hundreds of years the distinctively ministerial office, or the disintegration of the training for it. The fact has been that with the manifold ways in which Christian service has been "professionalized" as a separate vocation, it has proved necessary to supply those selecting these callings with some sort of training. The result has been the establishment of different schools, all worthy in their aim, but which have sometimes failed to understand the Theological Seminary, its plans and scope, and have sometimes been misunderstood by it. It is believed that with the grouping of these schools about the Theological Seminary, there will be secured through community of spiritual, social, and to a certain extent intellectual interests, a sympathetic understanding which will work out for all a more generous efficiency. The Seminary, however, with its distinctive curriculum and its definite purpose, continues its work of training for the peculiarly and historically ministerial office.

#### SCHOOL OF MISSIONS.

The School of Missions opened its year with some trepidation. It knew that behind it were the recommendations of Commission V. of the Edinburgh Conference; but it was uncertain as to the number of students who might avail themselves of the opportunities it presented, and as to how far the cordial expressions of good will received from the various Mission Boards would result in active co-operation in an enterprise necessarily somewhat tentative in its methods. The outcome was an enrollment of 26 for the year. Apart from those who were also students at the Seminary or the School of Pedagogy there were 14 students. Five of these were missionary candidates and nine were returned missionaries. They represented eight different denominations, and were connected with eight Mission Boards, seven American and one British. For the next year application has been received from one student from Denmark, adding to the international character of the student body. The assured attendance for the coming year is considerably larger than for the year past.

A beginning has been made in the scientific study of spoken languages through the method of phonetics. Remarkable results were secured in the teaching of Urdu by Rev. T. F. Cummings, a missionary who has made a specialty of this method. Professor W. H. Worrell of the Seminary gave instruction in general phonetics, and made use of phonographic records in Arabic for those preparing to work with Moslems. Professor Worrell has been appointed a regular instructor in the school and has been given a year's absence to perfect himself in this work. The results seem to make it evident that the foundation of the vernacular may be taught here in a way to economize vastly the time on the field and to secure an accuracy and precision which could not otherwise be obtained.

The work of this first year proved eminently satisfactory, its success being in no small measure due to the persistent and painstaking faithfulness of the organizing Secretary, Dr. Edward W. Capen, who has brought to his work a fine ability and an entire consecration of purpose.

#### SCHOOL OF RELIGIOUS PEDAGOGY.

The general exercises of the Commencement season began, as usual, with the exercises of the School of Pedagogy. The Annual Meeting of the Alumni was held at the Church of the Redeemer. Rev. Louis H. Koehler, assistant pastor of the First Baptist Church, Hartford, was chairman. On report of the nominating committee consisting of Mr. Walter E. Lanphear, Mrs. Lucy Stock-Chapin, Miss Avis Knight, Miss Mabel E. Wilder, the following officers were elected for the ensuing year: President, Mr. Louis H. Koehler, Hartford; First Vice-President, Mr. Robert Scott, New York; Second Vice-President, Miss Sara M. Holbrook, New Haven; Third Vice-President, Mr. Evan F. Kullgren, Hartford; Secretary, Miss Cora P. Chandler, Hartford; Treasurer, Mr. Walter E. Lanphear, Hartford; Auditor, Louis C. Harcish, Hartford.

Interesting letters were read from graduates outlining the various work they were doing. It was striking to note how widely scattered are the alumni of the institution, as well as gratifying to observe the success attending their work. There never has been a year since the school came to Hartford when it has been able to supply all the demands made for its graduates.

The alumni meeting closed with a session of prayer led by Rev. David A. Reed, who was the founder of the school and its president while the institution was in Springfield, Mass. The meeting adjourned for lunch at 12.45.

After the luncheon, President Mackenzie spoke describing the present financial situation of the school and sketching the larger plans that had been made for the removal to the new site on Girard Avenue, and showed how important a place such a school as this occupies in any efficient scheme of education for the successful administration and upbuilding of the Christian church. He expressed the belief that no other school in the country was doing such good work along its specific lines and with its definite aims, as the Hartford School of Religious Pedagogy.

Dean Knight followed Dr. Mackenzie's words of assurance and hope with calling attention to the contrast between the present and eight year ago. Then the abandonment of the enterprise was seriously considered because of lack of financial support. In this emergency Mrs. Charles B. Smith of Hartford, chairman of the Women's Advisory Committee, came to the rescue and through her generosity and energy the present of the school was made secure, and through her continued aid and that of other contributors year by year, the school has been kept on its advancing way. While there will be a continual need for the exercise of this annual generosity on the part of the friends of the institution, and perhaps especially during the coming year before the new developments are secure and the funds productive, the future is bright and its progress assured. Dean Knight suggested that a rising vote of thanks be given to Mrs. Smith, a vote which was enthusiastically passed. Mrs. S. H. Williams, in the absence of Mrs. Smith, spoke for the Ladies' Advisory Board, concerning the interest of Mrs. Smith and the other ladies of the Board, and showed the value to the school of the work they had been able to do. Rev. D. A. Reed spoke of his joy in seeing the new prosperity that was coming to the institution which he had watched over through its early struggling years. The school was founded in prayer, prayer had been the power behind it in all these years, and it was to be hoped that however large it might become it would never cease to be an institution whose life was rooted in prayer.

Other speakers were Miss Ida M. Luther, 1897; Miss Susan Mendenhall, 1911; Mrs. G. W. Chapin, 1896; and Miss Mabel Wilder who spoke for the graduating class.

In the evening the annual graduation exercises were held in the Seminary Chapel. The Divine blessing was invoked and the Scripture Lesson read by Rev. Thornton F. Turner, rector of St. Thomas Church, Hartford. After the singing of "The Church's One Foundation" the address of the evening on "The

Present Needs of the Church" was delivered by Rev. William Pierson Merrill, D.D., of the Brick Presbyterian Church, New York. This address appears in full among Contributed Articles. The diplomas for the year were presented by Mr. S. H. Williams, President of the Board of Trustees. The Diploma of the School was given to Ethel Elfreida Brice, Clara Thompson Durham, Bertha May Holbrook, Mabel Elizabeth Wilder, Helen Lida Willcox; and the degree of Bachelor of Religious Pedagogy was conferred on Sara Moulthrop Holbrook.

President Mackenzie gave his farewell address to the class from the words of Paul to the Philippians "I pray that your love may abound yet more and more in knowledge and in all discernment." These are words for you, as you have finished your course of study here and go out to your work of ministering in many ways to God's children. It is a divine thing to bring a divine love to the purifying of knowledge and of all discernment. You will in your chosen work, try to purify characters by what they come to *know*; but you will be truly successful in this great task only as you bring a human heart full of love. We need to feel the infinite value of obscure and individual souls. To do this requires a faith in mankind which can be got only at the feet of God. It is got only by one who has been often at home with God. To know the full meaning of the life of a little child to catch the significance of the smallest personality you must rise high on the wings of prayer and meditation. Only when you have habituated yourself to the upper air, only when you have risen toward the height of God's own attitude toward men in their apparent littleness and insignificance, but with an essential loveliness which summoned a divine sacrifice, can you achieve the best. And it is to the achieving of the best that this hour summons you. In all your future life may your love abound yet more and more in all knowledge and discernment.

Prayer was then offered by Rev. W. A. Bartlett of the Farmington Avenue Congregational Church and the hymn "Christ for the world we sing," which is used annually on this occasion, was sung, and the Benediction was pronounced.

#### TRUSTEE MEETING.

On Tuesday, May 28, was held the annual meeting of the Trustees, made notable by the decision to purchase the new site for the Seminary buildings. The following officers of the Board were elected: President, Charles P. Cooley; secretary, Rev. Dr. Rockwell Harmon Potter; treasurer, The Security Company; executive committee, Lyman B. Brainerd, Atwood Collins, Rev.

Dr. Rockwell Harmon Potter, Charles P. Cooley, Rev. Dr. W. Douglas Mackenzie, E. W. Hooker, Rev. Dr. William A. Bartlett; committee on endowment, the president and treasurer, ex-officio; C. M. Joslyn, C. P. Cooley, Lyman Brainerd, for the trustees; A. W. Hazen, for the Pastoral union; committee on Instruction and Apparatus, E. C. Richardson, W. E. Strong; examining committee, term expires in 1912, C. S. Mills, H. W. Maier, W. A. Bartlett; term expires in 1913, J. L. Barton, H. A. Stimson, F. W. Greene; committee on correspondence and the increase of the ministry, H. A. Stimson, Asher Anderson, for the trustees; G. A. Hall, C. M. Southgate, for the Pastoral Union; W. B. Tuthill, O. S. Davis, for the alumni; M. W. Jacobus, E. K. Mitchell, for the faculty.

#### MEETING OF THE PASTORAL UNION.

At 10.30 was held the annual meeting of the Pastoral Union. In the absence of the Moderator, Rev. F. P. Bacheler, Rev. C. F. Weeden of Dorchester, Mass., was elected Moderator. Rev. S. A. Barrett was chosen assistant Scribe. The chair appointed as Nominating Committee Messrs. Lane, Thayer and Smith, and on their nomination the following officers were elected:—Executive Committee, Rev G. L. Clark of Wethersfield, Rev. R. W. Roundy of Hartford, Rev. Herbert Macy of Newington; Examining Committee for three years, Rev. S. G. Barnes of Springfield, Mass., Rev. G. W. Andrews of Dalton, Mass., and Rev. J. F. Johnstone of Hartford was elected Secretary of the committee. In addition to trustees re-elected (Mr. Chas. M. Jarvis having declined re-election on account of his health), the following were elected as members of the Board: For the term expiring in 1915, Mr. Joseph R. Ensign of Simsbury and Mr. Samuel H. Williams of Glastonbury; for the term expiring in 1914, Judge L. P. Waldo Marvin of Hartford; for the term expiring in 1913, Mr. Charles Edward Prior of Hartford, Mr. George S. Talcott of New Britain, and Rev. H. P. Schaufler, of New York.

The following were elected members of the Pastoral Union: Rev. R. G. Clapp of Stafford Springs, Rev. James J. Dunlop of Hartford, Rev. O. D. Fisher of South Windsor, Rev. G. H. Hubbard of Haverhill, Mass., Rev. Cyrus M. Perry of Ellington.

The Examining Committee of the Union presented through Dr. Johnstone, the Secretary, a very full and elaborate report including certain recommendations for future action of the Pastoral Union in respect to examinations. It was voted that these recommendations be referred to a special committee consisting of Messrs. Hodgdon, Greene, Dunlop.

The report of the Committee on the Creed and Constitution of the Seminary presented at the last meeting was brought up for action and after brief discussion adopted. In presenting the new creed the committee said: "This new creed is not presented as a test of Christian fellowship, nor as an attempt to state the belief of our Congregational churches, for it is not the province of the committee to do either of these things. Neither has it been our endeavor so wisely to state Christian belief that the Seminary will never need to have another creed. . . . What we have sought is this, and this only, an expression of the truths which the Pastoral Union desires to have taught in Hartford Seminary, and which it believes are now being taught there, in the faithful endeavor to secure in our day the ends which the Founders sought in their generation." The new creed is as follows:

"The members of this union confess their faith in God the Father, and in Jesus Christ his only Son, our Lord and Redeemer, and in the Holy Spirit through whom the Father and the Son dwell and work in the hearts of men, directing the progress of mankind towards the great consummation of his eternal purpose.

In making this solemn confession of living faith, they desire to state briefly those principal matters which in their view, and in the light of the general teaching of the evangelical churches of Christendom, both support and illustrate that faith.

1. The eternal and holy God, who has manifested his power and his wisdom, his goodness and his truth, both in nature and in human history, has completed and glorified the revelation of Himself by the incarnation of his Son, the eternal Word, in the person of Jesus Christ, our Lord.

2. He who for us and for our salvation became flesh, did in our midst fulfil the sinless life, and did in our behalf endure the burden of sin, even unto the death of the cross, whereby He made atonement for the sins of the world.

3. On the third day he was raised from the grave by a supreme and mighty act of God, and did manifest Himself to his disciples, and also to the Apostle Paul.

4. In his name and power God did send upon his disciples the endowment of the Holy Spirit, thus constituting them to be his body, the Church, the community of all who thereafter should believe in his name and receive his life into their hearts.

5. The Scriptures of the Old and New Testaments are the divinely ordained record of his revelation to Israel, and of his gift of salvation to all mankind through Jesus Christ, our Lord; and they are for his church the supreme standard of faith and practice.

6. God the Father, Son, and Holy Spirit, who has so revealed his eternal and holy love for sinners and mankind, calls upon all men everywhere to repent, and grants to all who obey his call the forgiveness of their sins, his renewing energy in their hearts, and the assurance of eternal life.

7. God has appointed his church, the community of believers in Christ, to be the means, through their mutual fellowship and their appointed officers, for the nurture of the divine life among themselves, for the manifestation of the divine character among men, for the proclamation of the divine message of salvation to all mankind.

8. The Holy Spirit of God is guiding the church of Christ in his great task of realizing on earth the principles of the kingdom of heaven, through its works and institutions of piety and charity, the rebuke of all unrighteousness, the promotion of social justice, and the furtherance of the unity and peace of mankind.

The members of this Union bind themselves, not only to promulgate this glorious gospel of the grace of God, but more especially to aid in the selection and thorough equipment of those young men and young women whom God may call to undertake the sacred and apostolic work of spreading the message, and of illustrating by their lives and labors of love the nature of that salvation which Christ has brought, both in this and other lands throughout the world."

It was voted that the original articles of agreement be printed in the Historical Catalogue as matter of great historical value.

President Mackenzie made the report from the trustees in which he spoke of the new plans for the Seminary and its affiliated schools and pointed out how it was inevitable that in connection with carrying out these plans some question must arise as to just what the relation of the Pastoral Union might be to the new schools.

It was voted that a Committee of three be appointed of which Dr. Barnes should be chairman, to confer with the trustees and to report at such time as seemed expedient. The other members of the Committee were T. M. Hodgdon and W. F. English.

#### THE ANNUAL PRAYER MEETING.

The Annual prayer meeting was conducted by Professor Beardslee, President Mackenzie being detained by the meeting of the trustees. He took for his scripture reading the words of Jesus on occasion of the sending out of the Seventy. He called attention to the fact that here we get an illustration of the permanent intimacy of the disciple with his Lord "He that

heareth you heareth me," etc. But out of the multitude of suggestions that flow from the passage only two would here be emphasized. The first is that this is still our commission. He who then incited is he who by his same command still allures. He it is to whose control each one of us should yield his will in order with him to battle with the world and to win it to his sovereignty. The second point is the fellowship with him which is here assured, involving a fellowship with each other to the achievement with Christ and for Christ of a common end. We may well ever remember also that whatever we achieve or accomplish, at its conclusion we are to report to the Master. Prayers were offered by Messrs. Pickup, Kilbon, and Stanton. The closing hymn was, as usual, that which has been sung at every anniversary since the founding of the Seminary, "I love thy kingdom, Lord."

Luncheon was served informally in the library building for the Alumni and friends of the Seminary and was largely attended.

#### THE ALUMNI ASSOCIATION.

In the absence of the President, George R. Hewitt, '86, the meeting was called to order at 2.30 p. m. by the Vice-President, Samuel A. Fiske, '00, who opened the meeting with prayer. The minutes of the last meeting were read and approved and the Treasurer's report accepted. F. W. Greene, '85, P. C. Walcott, '04, W. A. Mather, '99, were appointed a nominating committee on whose recommendation the following officers were elected: President, S. A. Fiske, '00; Vice-president, E. C. Gillette, '97; Executive Committee, J. L. Kilbon, '89; E. S. Worcester, '01, W. C. Prentiss, '98.

Greetings were given from The Eastern Massachusetts Association, by C. A. Butterfield and C. F. Weeden; from the Western Massachusetts Association by J. L. Kilbon; from the Connecticut Association, by D. R. Kennedy. Representatives from the reunion classes reporting from their classes. The forty year class was represented by F. B. Makepeace, that graduating ten years later by G. A. Andrews, the quarter-century class by F. E. Butler and C. F. Weeden, '92 by I. A. Burnap, '97 by E. C. Gillette, '02 by M. J. B. Fuller, '07 by S. M. Albarian.

Professor Bassett reported progress from the committee on the Alumni Fellowship, and the matter was referred back to them and the committee continued.

The Necrology was read by Prof. Gillett and is printed, as usual, under the alumni news.

It was voted to send by its secretary a message of deepest sympathy from the Association to its president, G. R. Hewitt.



The topic for the afternoon discussion was "The Church Informing the World." F. E. Butler, '87, spoke Concerning the Progress of its Thought; J. A. Hawley, '98, Concerning the Breadth of its Sympathy; G. B. Hatch, '85, Concerning the Substance of its Doctrine. Mr. Hatch's paper is given in another place in this number. Mr. Butler in introducing the theme of the afternoon called attention to the fact, which all present are acquainted with, that it is extremely difficult for college men, reared in homes which have the educational background of a generation ago, to adjust themselves to modern thought conditions. The fact, which all recognize, is suggestive of what is the condition of the thoughtlife of the average home in respect to matters religious. It is evident that there is a gap between the thoughtlife of successive generations. One reason for this is because ministers are too apt to assume that people know a great many things they do not know, and to take it for granted that somehow they have kept pace with the thought of the minister in respect to current thought movements. One method at least by which this situation can be corrected is through religious education, so conducted as to readjust the educational life and educational forces of the Christian church to present conditions.

The church has begun to attempt this, but has so far been only partially successful. Those outside the church do not comprehend what the church is doing in this matter of readjustment and will come to understand it only as it is clearly manifest in the evident thoughtlife of the church. We must recognize, that desirable as it is for laymen to participate actively in such work, the impulse, leadership, and direction of such effort must rest with the minister. If there is the need of this readjustment of thoughtlife within the church, under the influence which the church exerts in this direction, much more must it be so outside the church.

Education is the way in which this problem of adjustment must be solved, because the past shows that education has been the most effective agency in bringing convictions and ideals to the consciousness of the church. This is the more necessary at the present time because there are coming forward the sons of parents who in college and in the formative years of their intellectual life did not get their religious thought adjusted to the thoughtlife of the time, and consequently the children have grown up in the presence of convictions insecurely held and ideals uncertainly fixed.

Now education must begin with the child — at the point of least resistance. Through the child it will be possible to arouse the interest and stimulate the instruction of the father and mother

of the child — for the sake of the child. So the home may become, as it should be, a center of right influence respecting matters of both personal and institutional religion. But religious education is not designed solely to influence the mind. Religious education seeks not only to stimulate the mind, but to develop a will obedient to the call of truth and duty, to cultivate the forming of habits and so to build a steadfast character. The man who through the education of the church has been formed to right ways of thinking in relation to modern conditions, and has developed a steadfast character obedient to high ideals kindled by and docile to the example of the Master, is the greatest possible power for informing the world of the progress of the Christian life of the present day. One of the ways in which the local church can achieve the most in the way of informing the world is by reorganizing its efficiencies already existing in such fashion as to perfect its work of religious education toward the achievement of these ends, for the child, the home, and the community.

Mr. Hawley spoke on the Church informing the world as to its breadth of sympathy. This would be easy enough, he said, if people would only come to church and learn the breadth of the church's sympathy. The difficulty is to train people who do not come, with respect to the attitude of the church. Now we must recollect that the church has not always been hospitable to those who have come to the doors of the place of worship. This problem of hospitality is not a new one. From the time of the revolution down to the present it would not be difficult, all the way, to glean instances of inhospitality to those who have presented themselves at the church doors. These are conditions so old that their persistency has produced in the world prejudices that are hard to overcome. Every religious census will show large numbers of spurious adherents of denominations, whose connection is only for purposes of enumeration, but whose lack of vital interest is a continual discredit to the church with which they spasmodically ally themselves. It is also to be noted that such enumerations will show a very wide increase in the number of socialists and others who profess themselves opposed to all organized religion. These present the fact of a very large number of people who, for some reason or other, believe that the church is not sympathetic with the needs of men.

In view of these facts what is to be done by the church? For convenience we will individualize our suggestion by making use of words beginning with the same letter.

First, Perceive. Perceive the sympathy that already exists. There is always an inner circle of sympathy in the church that

expresses itself in many ways. This should be recognized and widened. Perceive further that the church is in sympathy with all sorts of good things, and that it is by the activity and cöoperation of those who are in the church that the good things of the community are promoted. Perceive further that there are those outside the church who are ready to lend a hand to such endeavor, and to respond to advances in forwarding the things that are for the welfare of the community.

Second, Preach. Preach the reality of human brotherhood. Preach on such themes as child labor, as the great ethical questions which politics bring to the front. It is not necessary to turn the sermon into a stump speech in order to make apparent the sympathy of the church with progress in social morality. Let the evening service be opened to addresses by laymen on themes of labor and the questions of social reform. Preach thus a gospel of sympathy and human brotherhood.

Third, Publish. Let the community know what the attitude of the church is and what is its real heart and purpose. Do this by means of personal invitation to the church given in a way that shall be cordial and not perfunctory. Advertise, especially by making use of those occasions that arouse public attention and touch public sympathy. Send invitations to the social functions of the church to those who are not, as well as to those who are, its regular attendants.

Fourth, Practice. Show that the sympathy you profess is not one of wordy theory only. Make manifest the reality of human sympathy in its all-inclusiveness. Do not let the chasm between the church and the world grow through your heedlessness. By doing these four one can inform the world of the sympathy of the church.

After the discussion the meeting adjourned for the dinner in the Center church house.

#### ALUMNI DINNER.

The annual dinner of the alumni was held in the Center Church House. Dr. R. H. Potter, as one of the trustees of the Seminary, presided at the dinner and introduced the successive speakers with genial appositeness of phrase. He first called on the alumni to sing Leonard Bacon's hymn, "O God beneath whose guiding hand" and then read a letter from Hon. Louis R. Cheney, mayor of Hartford, regretting his necessary absence, expressing for the city its good will toward the Seminary, and conveying congratulations on its prospective enlargement.

President Mackenzie was called on as the first speaker of the evening.

This anniversary occasion, he said, is filling all your hearts with joy and hope. Last year I spoke to the alumni of some ideals of ministerial training. Today I would speak of a somewhat more mixed ideal, an ideal of a training in respect to many forms of Christian service. The lure of this ideal comes from the complexity, and even confusion, of the life around us. Every man in the United States feels that he can reconstruct the present social order, indeed each one is well nigh ready to take upon himself the task of reconstructing a new civilization. Every man presses ardently on toward his own ideal. It is characteristic of our people that they are ready, as new men, to enter into a new world. This is one of the informing influences potent in the life of the churches — the manifest and enthusiastic readiness to undertake readily daring experiments. They show an unexampled zeal for making Christianity effective in whatever promises to be at the present moment the most efficient way. American Protestantism is manifesting as one of its most remarkable characteristics a power of adaptation and adjustment, of a plastic life to meet new conditions, which is extraordinary. New organs are put forth by it in order to adjust it to the new environment. New movements of various kinds are started. Note how the Sunday School movement has developed to its present vast proportions. In its development as a teaching agency it has come to find that it must, if it is to be worthy of the religion which it strives to inculcate, raise the quality of its instruction to a point of excellence fairly comparable to that of the public schools. Not only this, it is recognized that the range of its education should be widely developed, so that one is really amazed as he looks over the field of thought traversed by such an organization as the Religious Education Association.

Take again the field of Social service. The development of "social settlements" has proceeded to the point where it is felt by these settlement workers that there must be a better training and a closer coördination of their work with other social agencies. Cities, from considering themselves organized only with reference to economic ends, now have begun to undertake officially social work for the betterment of human life and to make extensive plans for improvement of general social conditions.

Take again the Y. M. C. A. How it has developed from its small beginnings and its relatively narrow purposes to an organization compassing the globe and undertaking almost every kind of work that is for the welfare of the physical, mental, and spiritual life of mankind.

We say these things are outside of the Church. That depends on how wide one's conception of the Church is. If by the Church you mean all those who are organized to do the work of Christ in the world — and what truer conception of the Church can there be — this work is distinctively within the Church. The present problem is how to bring this fact to a unified consciousness. I believe there is a common desire on the part of all these agencies to be drawn to each other. This slumbering consciousness of the unified life of the Church may be quickened in many ways. The present danger is that it may fail of adequate expression through lack of efficient leadership. These institutions are all crying for trained leaders. The mass of these tendencies has outrun the potentiality of its leadership. This is true of the field of the Sunday School, of the Y. M. C. A., of organized social service, and is also true of the field of missionary endeavor, which with its achievements and opportunity is inspiring the youth of today with its call. This leadership must be provided if the great momentum of these movements is to be perpetuated and the power of these institutions raised to a higher level which will enable them to supply proper direction.

In Hartford we propose to meet this need. We shall try to supply those who will be wise to lead in the light of the wisdom that comes from the past as well as with the enthusiasm that comes from the heart-beat of the present. It is our joy that the generosity and far-seeing discernment of some have started in the achievement of this end, and that the city of Hartford is cordially coöperant in this effort. Today the Trustees have voted to buy this land as the site for these new buildings, a site ample enough and beautiful enough for many years to come. Pray for us that we may build wisely for a long future, that we may set our wills to an enterprise favored by the divine purpose for the welfare not only of Hartford but of our whole nation and of the whole world.

Mr. Charles P. Cooley, President of the Board of Trustees spoke briefly of the new location, saying that when the Trustees heard last February of the gifts that had been received for the forwarding of the new plans it became evident that the present location was both inadequate and unsuitable for the future development of the plan. The present site might serve for the present but the future would soon outgrow it. The place desired was one which should lie at the same time so far removed from the main lines of traffic as to secure quiet, and still so situated as to touch closely the centers of the social life of the city. The land on Girard Avenue has been secured, and the

owner, Mr. J. J. Goodwin, was moved to make the favorable price he did, by his estimate of the value of the plan for the general welfare. Nobody, when an institution is planted in this rapidly developing and changing country of ours, can be sure it is placed where it should be for the long future; but it is hoped that this site may prove adequate and suitable to the needs of the growing institution for generations to come.

Professor Cairns of Aberdeen, Scotland, was the next speaker. He genially expressed his trepidation in addressing an American gathering and then spoke of his thorough sympathy with the work the Seminary is doing. For some Dr. John R. Mott of the Y. M. C. A., in conversation with him, had laid great emphasis on the need of leaders and had given expression to his judgment as to the necessity of training men for this work. It is therefore especially gratifying to find that the newer movements of this institution are directed to the attainment of this end. I have heard of Hartford, he said, all my life, first as a literary center made famous by its distinguished authors; and second as the place where one of the men Scotland loves and misses is at the head of the training school of theology. I want to emphasize the note of hope and confidence. No class in the community is so mobile to the influences at work in this time, no class so truly seems to indicate by a sort of prophetic presentiment what is to come in the future. As we compare the young manhood of today with the young men thirty years ago we find there is more readiness to believe in God, more willingness to have faith in the realities of the religious life than there was then. This seems to indicate that the tide has turned and that we see in this attitude the beginnings of the inflowing of a more spiritual age. For after all, in spite of all scientific advance in knowledge of the physical world, in spite of all material prosperity, we must recollect that the material of itself is weak, that it is but the shell, and that the reality is God. It is the recognition of this that appears to be moving in the life of the oncoming generation, and because of this we look forward full of hope for the developing and maintaining of a better social order. It is evident from what is said of the past history and the new plans of Hartford Seminary, that in this development this institution will be a potent factor. Upon this it is to be congratulated, and to this end we wish it Godspeed.

The next speaker called on was Hon. Arthur L. Shipman, corporation counsel for the City of Hartford. Mr. Shipman said it almost made a Hartford layman humiliated that the clerical

profession should show such energy as to be able to propose and carry out such a magnificent educational scheme and locate it here, as against the claims of cities like New York and Chicago. It is to be recognized however that a city like Hartford, large enough to present the varied sociological problems of today, and yet not so immense that only a part can be discerned at one time, has peculiar advantages as the location for just such an institution as this. For the initiation of this work all Hartford will arise and call the Seminary blessed, and will put all possible energy into the carrying out of the plan. At such a time I would offer advice with hesitancy, and yet it does seem to me that preachers do not seem really to appreciate the thirst of the average man for God. There is among business men a much greater freedom in speaking of their relation to religion than there was ten years ago. One discerns it not simply in public movements but in conversation with individuals and in the discussions of groups of men. In our zeal for organization of one sort and another is there not danger that we shall not sufficiently put forward the fact that Jesus Christ must be in all these organizations? Organization is good; but we may overdo the matter of organization. The organization itself, we must ever recall, is not the real thing. It becomes mightily efficient only when the organization is shot through and made luminous with the spirit of the Christ.

There were present at the supper an unusual number of missionary graduates of the Seminary home on furlough. Of the six present three were called on by the chairman.

The first was Rev. George A. Wilder of the class of 1880, a missionary of the American Board in the Rhodesian Branch of the South African Mission. He wished first of all to bring the greetings of Africa to President Mackenzie and to claim him as one of the choicest products of missionary labor in Africa. Africa sends greetings to the Seminary also. More particularly would the native workers and Christians of Natal send greetings. This Seminary, through one of the first missionaries, initiated there a great work which is now being carried on by a younger graduate. This is the earlier of the sisterhood of African missions. The Rhodesian Branch, as the last child, would also add its greetings from the Bible Training School in Chikore where another graduate is giving instruction. West Central Africa, where another Hartford man has for many years done splendid work, would also send greetings. Hartford Seminary has been closely identified with Africa from the time when Josiah Tyler went to Natal in 1849 till the present, when a son

of Africa is its honored president. A word of personal reminiscence may be added. When President Hartranft gathered about him a group of young men, many wondered what was to be achieved. We have seen the results. And now in the approximation to the realization of this great great plan, but newly launched, we must rejoice in the joy of President Hartranft that in a different way and under different leadership ideals are being realized that were germinant in his mind a generation ago.

The second of these was William A. Mather, of the class of 1899, missionary of the Presbyterian Board in Paotingfu, China. He told how one day he was walking through the street of a Chinese village and a child noting his strange costume asked where he came from and received the reply,—from a land far away, ten thousand miles away. As the Americans moved on the child called out "You must be very tired walking so far." This gives insight into the inadequacy of the Chinese apprehension of things. But the signs are everywhere of the breaking up of the old China and of the tremendous influence of Christianity in shaping the new life of the new republic. The first president of the republic was a professing Christian and said that the two pillars of the new republic were the Bible and education. The second president has shown himself sympathetic with Christian ideals and ready to help in ways of social regeneration, like the suppression of the use of opium. It is a splendid thing to feel oneself active in the formative life of the moral nature of a nation and one would, if necessary, be willing to walk in reality the whole ten thousand miles to have a share in it. The seminary student can wish for himself no greater vocation than to participate in this work. It should be proud that so many of its graduates are at work in China. It is to be hoped that many more Hartford students will go there. But let us remember that however we may with propriety be proud of the part our Seminary takes in the work, still the victory is not for the Seminary but for Christ.

The first missionary represented the American Board, the second the Presbyterian Board, the third, J. Merle Davis, '04, represented the Y. M. C. A., being Secretary in Nagasaki, Japan. He said that the greatest need of the Y. M. C. A. in Japan was men theologically trained. When he first went out it was felt that his theological studies would be simply lumber for the work he was doing, but conditions in Japan have markedly changed so that now there is need of a theological training. One's Hebrew,



History, Dogmatics, all of theological education one can acquire, helps in this work. The greatest victory of missions in Japan has been the planting of the idea of Christian education. The development of this is the greatest thing that can at present be done for Japan. In the Doshisha are two Hartford men, one of them the dean of the Faculty. In the north another Hartford man is known as the missionary having the finest command of the spoken Japanese language of any foreigner, and in the south another in doing a fine work of still a different character. Japan's great problem is how to readjust her social life to the new civilization coming in from the occident. How can she hold the nation true to its great destiny without moral poise? It is as contributory to this need that the west must bring with its civilization the moral and religious truths that have given to it whatever of coherency and strength it has.

Irving H. Berg, '04, the recently installed pastor of the South Congregational Church in Hartford, was then called on.

Years ago, he said, President Hartranft had impressed on him his ideal that if there was to be adequate social and religious development in the community there must be leadership, trained and equipped, coming from the seminaries. This is great wisdom because it is sound common sense. But "a nanny goat cannot do the work of a horse." If seminaries are to be expected to do the work of training men thoroughly for leadership in modern conditions it must have an adequate equipment. It is indeed occasion for gratitude that the first steps have been taken to supply this. The Seminary also needs the loyalty and affectionate support of those who have gone out from its walls and recognize all that the seminary has done for them.

The last address of the evening was, as usual, from a representative of the graduating class — Jerome C. Holmes.

It is difficult for those just leaving to say what they would. Really the only thing that can be done is to register the feeling that the Seminary has given us something for which we are eternally grateful. We feel deeply all that Hartford has given us. Here we have learned the possibility of the deep and earnest fellowship of a diverse group of men in the world and absorbed in a high common end; this is something we feel can be carried from the Seminary out into the world. The Seminary has conserved for us our enthusiasm for our calling. Here we have felt the burden of our vocation, and a deep passion for those who know not Christ. This has been something that has been stimulated by our association with our fellows, by the pursuit of our

studies and through contact with our professors. Though later men may see a finer physical environment than we have known, they can have no finer spiritual atmosphere than we look back upon through our relation with the president and professors of the institution. We would thank the faculty for what they have been to us as the mediators of the spiritual life. For this we feel a debt we can never pay. It is our ambition that they may see in the future that they have not labored in vain. We go out filled with optimism because we feel that behind us in our most strenuous effort is the eternal God, and beneath us in all disheartenment are the everlasting arms. Though we have finished our course we feel that we "have not yet attained," but would "press on" with Christ's help into a richer knowledge of him and a ripening efficiency in his service.

#### GRADUATING EXERCISES.

The exercises of graduation were held at 10.30 on Wednesday morning. Mr. Charles P. Cooley, President of the Board of Trustees, presided. The Invocation was offered by Professor Macdonald, followed by the hymn, "O God the rock of ages." As the scripture lesson for the day, Professor Nourse read from the second chapter of the Epistle to the Ephesians, and Prayer was offered by Professor Beardslee. The graduating address was given by Rev. David S. Cairns, D.D., of the United Free College, Aberdeen, Scotland. We give only a meagre outline of its thought, expecting to print it complete in a later issue.

A French savant has said in conversation that the real center of interest for theology is the doctrine of the world. The reconstructions of thought in respect to the environment of the spiritual life have pressed in on men the duty of interpreting Christian truth in a way that shall be intelligently acceptable to one in this environment. Among the various ways of attempting to do this is what is known with a certain technical precision, especially in Great Britain, as "liberal" Christianity. With all the excellences of this way of thinking it is untenable as a final solution; on intellectual grounds, because its own doctrine of freedom is irreconcilable with the naturalistic determinism which it approves; on moral grounds, because of the necessary intertwining of efficient morality and the supernatural, and on religious grounds, because it makes Jesus Christ and Christianity, part of the time-order instead of the breaking through of the essentially eternal, and still further because the new thought has not the dynamic of the older, especially as respects the solution of the problem of the bitter reality of sin.

At the close of the address the following prizes were announced: William Thompson Prize in Hebrew, Ralph Hartley Rowse, Arlington, Mass., class of 1914; Hartranft Prize in Evangelistic Theology, Charles Newell St. John, Simsbury, class of 1912; Greek Prize, Elbert Clarence Lane, Wilson, class of 1912; Turretin Prize in Ecclesiastical Latin, Elbert Clarence Lane, Wilson, class of 1912; John S. Welles Fellowship for Graduate Study, George Edgar Wolfe, Annville, Penn., class of 1912.

The giving of the regular diplomas to the Seminary students was preceded by the granting of certificates to students of the School of Missions. This has been the first year of the School. The attendance has exceeded expectation. Certificates were granted only to the two who had completed the full one year's course of study prescribed in special preparation for the work they are about to undertake. They are Gertrude Schafheitlin, Canning, Nova Scotia, McGill University, 1909; and John Somervell Hoyland, Birmingham, England, Christ College, Cambridge, 1910. Miss Schafheitlin will engage in missionary work in Arabia and Mr. Hoyland in India.

Of the graduates of the Seminary the certificate of graduation was granted to Benjamin L. Basmajian, Diarbekir, Turkey, Euphrates College, 1903, Marash Theological Seminary, 1908; and the degree of B.D. was conferred on Claude Gillette Beardslee, Hartford; Yale University, 1909. Frank Lewis Briggs, Attleboro, Mass.; Amherst College, 1902. Wilbur Irving Bull, Billerica, Mass.; Dartmouth College, 1909. Elliott Orman Foster, Danvers, Mass.; Amherst College, 1909. Jerome Crane Holmes, Lincoln, Me.; Bates College, 1907. Amy Constance Kellogg, Hartford; Grove City College, 1908. John Newton Lackey, Hartford; Adrian College, 1901. Elbert Clarence Lane, Wilson; Adrian College, 1898; University of Michigan. Arthur Fay Linscott, North Dixmont, Me.; Bates College, 1909. Albert Alfred Marquardt, Vernon; International Y. M. C. A. Training School, 1905. Charles Warren Mesner, Central City, Neb.; Nebraska Central College, 1909; Omaha Theological Seminary. Jane Taylor Miller, Marietta, O.; Marietta College, 1908. Philip Marshman Rose, Cornwall, Vt.; Dartmouth College, 1909. Charles Newell St. John, Simsbury; Harvard University, 1908. Earl Harrison Thayer, Moravia, N. Y.; Syracuse University, 1909. Paul Bernard Waterhouse, Pasadena, Cal.; Princeton University, 1907. George Edgar Wolfe, Annville, Pa.; Pennsylvania College, 1909.

The following were presented for the degree of Master of Sacred Theology:

Austin Craig Bowdish, M. A., B. D., Hartford; Yankton College, 1897; Chicago Theological Seminary, 1901. Thesis: "Glimpses of Personality as Seen in Some of Jesus's Typical Interviews."

Samuel Ellis Dunham, B. D., Glastonbury; Yale University, 1908; Yale Divinity School, 1910. Thesis: "The Christology of the Colonial Period."

Mahlon Cleveland Tunison, B.D., West Hartford; University of Michigan, 1908; Hartford Theological Seminary, 1911. Thesis: "The Theology of the So-Called Anabaptists."

The degree of Doctor of Philosophy was conferred on Pierce Butler, B.D., Pittsfield, Mass. Dickinson College, 1906; Union Theological Seminary; Hartford Seminary, 1910. Thesis: "Studies in the Christology of Irenaeus."

In making his address to the graduating class President Mackenzie began with the words of Paul to the Ephesian Church: "The Gospel whereof I was made a minister according to that grace of God which was given me." There are two words in this phrase of which I need not speak at length. You do not need to be told what the gospel is or what it is to be a minister. If you do not now know the meaning of these, you, as students, have failed in your studies and we as a faculty have failed in our instruction. Some time since a student said to me "I have learned here the majesty of Christianity." If there is any one thing about the system of Christianity and about the gospel it embodies that preëminently comes out as one moves on in its deeper study it is the "majesty" of Christianity. I do not wonder when one treats of other phases of thought different from this, however charitable his spirit may be, that he feels a kind of holy scorn. When you turn from other systems to Christianity it rises far above them all in its sheer majesty. Its central ideas did not come from the outworking of the natural impulses of the human self. When one sees the elements of Christianity raised up above the earth, standing alone against the sky, one must say they have come down from God. If you go forth with some grasp of the majesty of the gospel which you feel by the quickening of the mind and the elevation of the emotions, if you have felt in your lives and dominant over your will the mastery of its majesty, you need no larger dower.

The other word is "ministry". It presents in a few letters the wonderful combination of utter simplicity of motive, contrasted with the greatest complexity of task. Wherever you go,

whether in this country or in far away lands, whatever your occupation, be it poring over books or trying to bring comfort to hearts bereaved, this word must go with you, with all the associations that cluster about it from all the centuries. You are always ministers of the majesty of the gospel. There is danger that the minister, if he is successful, will come to the time when he may feel that he may live at ease, and there shall come to be some lagging in the intensity of will compelling him to lowly service. There is danger that when there comes with years the consciousness of power to achieve, there should be some loss of the sense that one is nothing but a servant,—even though it be in the palace of a king.

Yet note, side by side with this, the sense of honor and the thrill of joy that beats through this verse when the apostle calls to mind that his ministry is not something that he has achieved, but is a gift of grace. The ministry is ever a *gift* which is a sheer act of grace. It is not something that is prodigally cast abroad, nor something which is generally bestowed. It is a particular gift because you are you, living in relation to God in the awfulness of your self-identity for the interest and selective grace of God. I charge you to keep your ministry as a gift of the grace of God. There may come a time when you will think of its hardships and of the obscurity to which you feel that it assigns you, and you may wonder if the burdens and drudgery of the ministry are worth while. There comes to mind the case of such a discouraged one who thought that by demitting the ministry and turning to business he could escape this; but his experience of a year showed him that in the world outside the ministry was superficiality, drudgery, hypocrisy, the bearing of heavy burdens. He came to accept the ministry as a gift of God and returning thereto found the joy of a heart at peace with his God.

“According to the working of his power.” The apostle always felt that he had been mastered by Christ. He had fought Christ in all sincerity of purpose, with all the energy and the resources of a trained mind, a fixed will and the support of the ecclesiastical authority into which he entered by heredity. He believed himself to be irresistibly armed against Christ, and he never got over the fact that when so armed and so resistant he was beaten down and overmastered by the flaming forth of the power of Christ.

There are two ways in which this sense of power may come to you. There will be times when sin is mighty and memory bitter, and you will wonder if there is any real help for you. Then you will meditate on the biographies of men and study the forces working in their lives and learn from them the power

of the cross. Then you will say, the cross that was power for them can be the power for me. Thus you draw on the conquest of the world for the winning of the self. At other times the process will be reversed, and when in doubt as to the possibility of achieving anything in a world of men, then you can meditate on and review your own experience of the grace of God, and can say that you know God has power over men because you have known it yourself. I urge it upon you to prove that power all your lives. Test the might of God over men by proving it in your own selves.

Mr. Cooley, the president of the Board of Trustees, said a word to the graduating class from the point of view of the layman with respect to the exercise by the minister of his office.

A brief suggestion in respect to prayer, "the long prayer." There is danger in facility in prayer, comparable to the facility in after-dinner speaking—the danger that the charm of utterance may lead to excess of rhetorical form. If your prayer in its rhetoric goes higher and higher, it may be because it is lighter than air. Keep close to the ground in your petition, remembering that you are praying for and with men that live upon the earth. Keep close to human need and voice the aspirations, the longings, and the needs of men and women who are assembled feeling the consciousness of the need of God's help.

The service closed with the hymn used at every graduation, "With the sweet word of peace we bid our brethren go," followed by the benediction pronounced by Dean Jacobus.

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The course of Seminary life through our seventy-ninth year has been without striking features with the important exceptions of the beginning of the actual work of the School of Missions and the announcement of the great gift of Mrs. John Stuart Kennedy for the support of that new school and the Hartford School of Religious Pedagogy. Of these two events and their significance for the future of the Seminary the *RECORD* will make fuller mention elsewhere. Otherwise the year has been uneventful and the spirit of the institution cordial and earnest. For this the Seminary has to thank very largely the strong senior class. The total enrolment has been sixty, thirteen being juniors. The new men represent about equally the eastern, central, and western colleges and seven religious denominations; but they have settled readily into the fraternal life of the Seminary. Faculty and students have come together for acquaintance and recreation on several occasions, as the reception to new students in October, an evening of readings by Professor Wetzel and the Washington's Birthday merry-making, when the case of *Bardell versus Pickwick* was tried with much spirit.

On the religious side the sense of a community interest has been fostered by frequent consultations of the Faculty Committee on religious work with a similar committee of the Students' Association, by addresses at the Friday evening meetings by Professors Mackenzie, Merriam, Jacobus and Paton, and by a number of special services in which the whole Seminary and the Schools of Pedagogy and of Missions united. Among these were the Seminary Fellowship or All Saints meeting in early November, which Professor Pratt led and in which two loyal alumni, Rev. J. S. Porter of Bohemia and Rev. T. M. Hodgdon of West Hartford, participated; the impressive Good Friday Service, in which Professor Mitchell made the New Testament narrative and interpretation of Our Lord's Passion the central part; and the prayer meeting on the Day of Prayer for colleges led by Professor Beardslee. A novel feature of the more public service in the afternoon of that day was the presence and the addresses of the graduate Secretaries of the Christian Associations in three colleges — Amherst, Wesleyan, and Yale.

The class-room work has been very creditable on the part of the student body as a whole and has suffered but little interruption from illness or absence in the ranks of the Faculty. Professor Macdonald filled a lecture engagement at Harvard for two weeks in the winter, Professor Pratt has given instruction in connection with the Y. W. C. A. in New York, and in the late fall President Mackenzie gave a month to the colleges of the farther West, lecturing and preaching in a dozen or more institutions and finding a strong tide of interest in altruistic service among the students.

As usual the members of the Faculty have found time for considerable outside activity, members of it having served on the Good Morals Committee of the Hartford Federation of Churches and as Presidents of the Twentieth Century and Educational Clubs. Professors have taken the services of the Union Church, Rockville, and the South Church, New Britain, for a month or more; and President Mackenzie appropriately gave assistance to a long-time friend of the Seminary, Rev. Joseph H. Twichell, in the closing months of his truly great pastorate of forty-six years. Bible classes of men have been led in the Park and Center Churches, Hartford, by Professors Thayer, Geer, and Nourse; and Professor Paton has furnished a course of mid-week lectures on Old Testament Religion at the Asylum Hill Church. The student body has made itself felt in a similar way to about the usual degree, fifteen men, including graduate students, having had fixed pastorates and most of the others having filled regular engagements as teachers of Bible or Mission Study classes, besides preaching occasionally.

Outside the class-room and formal lectures like the Carew course on Astrology and Religion by Dr. Franz Cumont, the students have had the benefit of the following addresses: Mr. John Magee, on "The Appeal of Missions;" Rev. Roswell Bates, on "Social Service in New York;" Rev. Howard Walter, on "Contemporary British Preachers;" Mr. Walter S. Schutz, on "Men and Religion;" Rev. A. C. Wright, on "Missionary Work in Mexico;" Secretary C. H. Patton, on "Africa;" Professor W. S. Fiske, on "Leadership;" Rev. Thomas Cummings, on

"Complete Self Surrender the Price of Discipleship;" Rev. Albert R. Williams, on the "Work of Maverick Church," East Boston; Mr. Sherwood Eddy, on "The Call of the East;" and Rev. Vincent Ravi, on "The Waldensian Church."

It has become a custom, and a good one, for Professor Merriam to take each class afield annually for observation. As their introduction to the practical department the Juniors took their turn in the early autumn, seeing the philanthropic and religious institutions of Hartford. Later on the middle class spent a day on Winchester Hill in the field of the venerable Arthur Goodenough. Other experts on Country Problems met them there, Revs. W. F. English, L. A. Goddard, Sherwood Soule, W. F. Stearns, and Professor Geer. The talk was on the themes of the Country Pastor, the Economic Basis of Country Life, and Small Towns of Connecticut, Distinguished Men from the Smaller Fields, and the Spiritual Motive for Country Work. In the early spring the Senior class made their three days visit to New York. Under Professor Merriam's careful pre-arrangement and guidance they saw a good deal of a dozen typical Christian enterprises and their leaders.

During the year two or three important conventions have come to the Seminary doors, bringing gifts of fellowship and impulse. The eighth conference of college students on the Ministry was one of the best in the series. Andover took the place hitherto occupied by Yale in the trio of Seminaries entertaining the conference. More than one hundred visiting students were registered. Later in the spring the Student Volunteers in the colleges of the Connecticut Valley met at the Seminary for a day and a half. The eight-day convention of the Men and Religion Movement attracted many of the students to its sessions, with profit from those meetings and from the general stimulus of the movement.



THE

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In his interesting "Memories" appearing in the November "Scribner's Magazine" Senator Lodge gives an incident in the life of Governor Andrew, the "war governor" of Massachusetts, which in its revelation of the sacredness of the patriotism which fired him and radiated from his character, throws into sombre shadow the pension-grabbing greed of some "old soldiers" of these later days, when the glory of the past has so eagerly been minted into the coin of the present. Governor Andrew was not a man of large means. His duties as governor had absorbed all his time and he came to the end of his honorable official career in somewhat straitened circumstances. Judge Gray of Massachusetts came to him with the suggestion that, as a reward for his services to the nation, he might be appointed collector of the Port of Boston, and Andrew replied with these notable words: "I have stood as high priest between the horns of the altar. I have poured out upon it the best blood of Massachusetts. I cannot take money for that." There are few nobler expressions of the consciousness of the awfulness of the responsibility resting on him who is summoned to administer warfare, or of the devout consecration that lies at the core of real patriotism.

In the same paper Mr. Lodge makes some interesting comments on the Harvard of his day. "In all my four years," he

says, "I never really studied anything, never had my mind roused to any exertion or to anything resembling active thought till my senior year." Then, he tells us, he attended a course of lectures by Professor Henry Adams, which for some reason quickened him. "It was not what I learned," he adds, "but the fact that I learned something, that I discovered that I had a mind and that it was the keenest of pleasures to use it, that made that course in the history of the Middle Ages memorable to me." Last June Senator Lodge received from Amherst College the degree of Doctor of Laws. At the Commencement dinner he spoke on a theme widely different from that suggested by these words, and yet one is tempted to wonder if some sort of psychic aroma came to pervade the place. For when President Meiklejohn, then President-elect, was inaugurated two ideals of college instruction which he held up were first, the stimulating of the college boy's mind early in his course, by means of Philosophy, to an apprehension of the sincerities and the queries and the meanings of the intellectual life; in order that in the second place, he might, under wise guidance, be taught that the exercise of the mind is one of the "keenest of pleasures."

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Southey's little Peterkin and Wilhelmine with their insistent inquiry as to "what they fought each other for" have long served as convenient symbols for inquiring minds curious to know the things their teachers do not know, or are not interested in. In the middle of the last century they persisted in poking their interrogation points into the beginnings of the orderly world with its fossil rocks and its living animals. They were not satisfied when a devout and loyal "old Kaspar" said that God made them and recounted the glories of the creative act. They insisted on asking how he made them, and on answering the question what he made them "for," in terms of the way they came to be what they were. The outcome of their restless curiosity was the science of the nineteenth century with its stately process of evolving actualities moving under steadfast law. Nature ceased to be a realm by itself, and the supernatural another realm apart. But, as Prof. Moore in substance puts it in his

"Theology Since Kant," nature became simply God's way of acting, and the miracle becomes possible because it is not the thing people thought it to be, a violation of law, but an unfamiliar manifestation of the law of the divine life. As Peterkin and Wilhelmine grew older and were more accustomed to the sight of the skulls in their fields their pulses grew sluggish and their curiosity slack and they evolved into scientific Kaspars boasting of the glories of scientific achievement and exulting in the sufficiency of the results. They stopped asking what it was all "for" and were quite willing to leave in abeyance the question as to whether there was anything back of the process that it was necessary to distinguish from the process itself.

This scientific attitude of mind in respect to the outer world transferred itself of course to the world of the inner life, for the two can never be torn asunder. Peterkin and Wilhelmine became psychologists and protested with their curious inquiry against the metaphysical and static interpretations of the mental life. Within the last few years their inquiries have pushed into the realm of the religious life and they have given us fruitful analyses of the psychic elements in religion and illuminating descriptions of the processes of the religious life and its relation to its environment. And now they are beginning to feel the ossifying touch of maturity. Peterkin is becoming Kaspar. Psychological science is becoming resentful of the inquiry which shall go beyond the description of the process itself; and the goal of the religious process, God, is to be interpreted in terms of that which will best sustain and perpetuate the process itself, as in Prof. Leuba's Neo-Comtism.

It looks as if hoary Metaphysics, with its "beard of snow" were about to cast off the settled ways and sluggish temper of age and to assume the juvenile "pigtales" of Wilhelmine; and to sharpen its interrogation points and to insist upon putting its ontological and causal questions. It is protesting against being "shooed" into quiet by any venerable, scientific Kaspar quoting the supremacy of the scientific method and the sufficiency of phenomenological investigation. There are a lot of things it

wants to know and if Kaspar cannot tell them it is going to press its insistent inquiry none the less. It is not a little because elaborated scientific psychology has upheld its ignorance of the answer to the questions of Metaphysics and has at the same time enshrouded itself with the atmosphere of static impenetrability to questions of this sort, that metaphysics has renewed its youth and at the hands of men of many minds has been seeking to find new ways to answer its questions.

Philosophy has always been the handmaid of theology. It has been the crystallization into systematic form of the thought of the age. It has supplied each age with its vocabulary and with the generalizations which have made it possible for the age to understand itself and to transmit in comprehensible form its thought to an age subsequent. And theology in its effort to express systematically to an age the truth about God the supreme object of inquiry, has to make use of the vocabulary of the age in order to make itself understood. Hence it is that the sight of modern Metaphysics in the role of Peterkin and Wilhelmine is so exceedingly interesting for Theology and suggestive as to its possible future development. Theology cannot, as Leuba suggests it should, become simply a phase of Psychology. It must have a metaphysic and it must have a metaphysic that the age it lives in can understand.

## THE MEDIEVAL LIBRARY\*

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Within a century and especially during the past few decades students of history and education have come to a better understanding and accordingly to a more just evaluation or appraisal of the forces at work during the Middle Ages, characterized as "The Dark Ages" by the bulk of the literature on the period.

A study of these centuries is very largely a study of church history, for the Christian Church was the one controlling and unifying force of the period. She had succeeded to the heritage of the Graeco-Latin world, especially in Western Europe. Her political influence and power were great over the western nations; great also were the civilizing influences at work through the Christian training and teaching of her churches and schools. These gave to men the moral impulse and character, which the older religions and education had not done.

At first the teaching of Christianity was through the stated church services, but soon it was seen to be necessary to instruct those who were seeking to enter her membership. This instruction had mainly a moral and religious content, and might be called "other worldly." In contact, however, with the culture of Alexandria, the church Fathers, among them, Clement and Origen, began to make use of philosophy in their development and explanation of Christian doctrine. It was therefore necessary to provide higher instruction for Christian teachers and leaders; a need which was met by establishing catechetical schools, at the house of the teacher. Later, in connection with the training of the clergy, they came under the especial care of the bishops, and were called episcopal schools. In the West, because of their location at the bishop's church, they were known as cathedral schools; partly to distinguish them from those in connection with the monasteries.

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\* Address at the opening of Hartford Theological Seminary, Sept. 25, 1912.

The alliance with pagan culture, even in the East, did not long continue, and the attitude of the church became one of prejudice against it, which at times expressed itself in open antagonism. Basil of Caesarea favored giving up literature "that kills souls," and Chrysostom of Antioch thus writes of Greek learning: "I have long ago laid aside such follies, for one cannot spend all one's life in child's play." Tertullian says: "Pagan learning is both ineffectual and immoral," and the *Apostolic Constitutions* advise Christians to abstain from all heathen books, for in the Bible they may find all forms of literature, if they desire to read. Augustine, late in life, seems to have turned against the very culture that had developed him; but in a work on "Christian doctrine" he approves of what is good and useful in the arts, feeling that they ministered to the better understanding of the distinctively Christian truths. Throughout the Middle Ages we find this same double position; at times appearing in the varying opinions of one man, and again in different men, often of the same century.

In this connection, however, it is well to remember that many of the Greek Fathers were trained in the learning of their day, and that in the West also, the great Fathers who were formative in the life and thought of the Roman Church, as Tertullian, Ambrose, Jerome, Augustine, brought to their labors as Christians, intellects developed by the best of the Graeco-Latin education. The curriculum of the church schools, also, was practically that of the system it superseded, and the trivium: grammar, rhetoric, and dialectics, and the quadrivium: music, arithmetic, geometry, and astronomy, were the basis of the medieval education.

Moreover, among the great text books in use during these centuries were the grammars of Donatus and Priscian, the philosophical commentaries and other works of Boëthius, all of them pure products of the pagan culture; also the works of the Christians, Cassiodorus, and Isidore of Seville, essentially dependent on the classical literature.

The ethical ideal of the Christian education naturally tended to narrow its scope in attempting to avoid the contaminating and destructive associations of classical learning; but the educational

heritage into which the Church entered, the great men of her early history, educated in the older schools, and the material necessary for carrying on her work of teaching, all these were factors in the Christian institutions preserving the bulk of the classical literature, and in making it influential to a greater or less degree on the life of the Middle Ages.

The most efficient agent in this educational activity of the Church was found in the orders of monks, called the regular clergy, which were more immediately responsive to the papal authority than were the secular clergy, represented by the bishops and priests. The monks became the great missionaries of the church, and, along with the gospel message, they found it necessary to take the higher civilization of the elder nations, if they were to make Christianity enduring. In fact the monasteries became the great centers of civilization for all of Western Europe.

Christianity was at first presented to peoples, all of whom partook, in some degree, of the culture of the Roman world, and for them, instruction in the essentials of Christianity was all that was necessary. But among the "Barbarians," as the Romans called them, especially because of the constantly unsettled conditions, little education could be presupposed, and it became the duty as well as the privilege of the Church, through its various agencies, to provide for secular education in preparation for the more distinctive Christian training.

The monastic schools more than the episcopal or cathedral schools furnished this instruction, for the monks, withdrawn from active service in the affairs of the world, had the time both for educating themselves and for teaching others; whereas the secular clergy, priests and bishops alike, were busy with parish work and often with affairs of state.

The early founders of Monasticism and the organizers of the system, either indirectly or directly, provided for study within the monastery walls, and for the educational training of its own novices, if not for the laity.

Monasticism had its beginnings in Egypt with monks who lived a hermit life apart from the evil and temptations of the world seeking to become holy. Later a loosely united com-

munity life developed under a superior, which became definitely organized in the third century under the rule of Pachomius, at Tabennise, near Denderah. He required that every monk should be able to read and write, and provision was made for the keeping of books. Later Basil introduced the monastic system into Greece, and gave a new rule, which was adopted throughout the East. To these monasteries of the Eastern Church we owe a great debt for preserving to a later day the literature of Greece, and also for adding much to it, which has furnished the material necessary for the writing of the secular and ecclesiastical history of those centuries.

The monastic life was introduced into the West through the influence of Athanasius and Jerome, and monasteries soon sprang up in Gaul, Italy, and Africa, and were introduced from these countries throughout Western Europe.

In 540, Cassiodorus, who late in life founded two monasteries in Calabria, Southern Italy, retired within the walls of the cloister from an active political and literary life, taking with him his interest in learning and books. He sought to stimulate his monks to continued study, urging the use of learning, not as an end in itself, but as an aid to the better understanding of the Scriptures. From his monastery went forth a strong influence for the cultivation of learning in all the orders of Latin Christendom.

It was Benedict of Nursia, however, the founder of the Monastery of Monte Cassino, in 528, who gave the rule, which, through the influence of Pope Gregory the Great, and because of its definite, practical and common-sense character, was adopted by practically all the western monasteries, and was the norm for the rules of all the orders, which in later centuries arose out of periods of reform in the monastic or wider church life.

St. Benedict required of his monks the three basal vows of monasticism, poverty, chastity and obedience, and in addition inculcated piety and labor. Section 48, concerning the daily manual labor, reads thus:—"Idleness is the enemy of the soul. And, therefore, at fixed times, the brothers ought to be occupied in manual labor; and again at fixed times, in sacred reading. . . . From Easter until the Calends of October, going



out early from the first until the fourth hour (from 6 to 10 o'clock) they shall do what labor is necessary. Moreover from the fourth hour until the sixth (from 10 to 12) they shall be free for reading. After the meal of the sixth hour, moreover, rising from table, they shall rest in their beds in all silence; or, perchance, he that wishes to read may so read to himself that he do not disturb another. And the nona (the second meal) shall be gone through with more moderately about the middle of the eighth hour; and again they shall work at what is to be done until Vespers. . . . From the Calends of October, moreover, until the beginning of Lent, they shall be free for reading until the second full hour. At the second hour, the *tertia* (morning service) shall be held, and all shall labor at the task which is enjoined them until the ninth. . . . After the refectio they shall be free for their readings or for Psalms. But in the days of Lent, from dawn until the third full hour, they shall be free for their readings. . . . In which days of Lent they shall all receive separate books from the library, which they shall read entirely through in order. These books are to be given out on the first day of Lent. Above all there shall certainly be appointed one or two elders, who shall go round the monastery at the hours in which the brothers are engaged in reading, and see to it that no troublesome brother chance to be found who is open to idleness and trifling, and is not intent on his reading. Moreover on Sunday all shall engage in reading; excepting those who are deputed to various duties."

Our interest is in the provisions for reading. Very probably the books were the Bible and the writings of the church Fathers, and the perusal of these was intended mainly for the cultivation of the moral and devotional life of the monks; but with the reading would often come the desire for real study.

This rule, moreover, presupposes the existence of books within the monastery walls, other than those connected with the private and public worship of the monks, and we have therefore the beginnings of a library in fact if not in name, wherever the brothers read, studied or taught. As monasteries multiplied, and their labors in the educational and general intellectual life of the centuries developed, collections of books grew larger and more

important, not only in the monasteries but in connection with the cathedral schools and the universities as well.

This evening I wish to present some interesting facts concerning the medieval library, which was such an invaluable feature of the civilization of the Middle Ages; but I will not adhere strictly to the generally accepted limit of the period; for if the Renaissance did begin in Italy about the middle of the fourteenth century with Petrarch, and had had its intimations in the revival of learning of the two preceding centuries, it did not become influential throughout Western Europe until more than a century later, just as the printing press was making possible the comparatively easy reproduction of literary works. The date would therefore practically coincide with that of the end of the making of manuscript books, and the beginning of the erection of special library buildings, during the first half of the fifteenth century.

After briefly tracing the transmission of learning from one century to another, as it appears in the annals of monasteries, churches and universities, thus showing why and where we may expect to find collections of books, I shall treat of the library economy of the period in its different aspects, and then attempt to give some idea of the books which a student might have had at his disposal.

The Graeco-Latin learning was kept alive longer in Southern Gaul than in Italy and Northern Africa, and evidently the church schools of the earlier centuries shared in this benefit. It was, however, from Ireland and England that Christianity and its civilizing forces entered Northern France and Germany, even carrying to Southern France and Northern Italy a new intellectual impulse.

In the fifth century Christianity flourished in Ireland and monasteries were founded, to which came many students from England, where the Saxons were destroying the earlier beginnings of church life. Greek learning is connected with these Irish monks, for they carried with them in their journeys into Europe an interest in its study. In 563, St. Columba went from Ireland to Iona, an island off the coast of Scotland, which be-

came a seat of learning and from which Scotland and Northumbria were christianized.

At about the same period, St. Columbanus, a monk of Bangor, visited Europe with several companions, founding monasteries, among them Luxeuil in the Vosges mountains; and having been driven from Burgundy he finally reached Northern Italy, where in the wild gorges of the Apennines, between Milan and Genoa, about 613, he founded the monastery of Bobbio, famous for centuries as a seat of learning. Early in its history it received many manuscripts of the fourth and fifth centuries, which had been transcribed originally for men of letters in Rome.

A companion of Columbanus, Gallus, founded St. Gall in the mountains above Lake Constance. It was a treasure house of Latin as well as Irish literature; a tenth century catalogue containing the names of some thirty Irish manuscripts.

In the meantime, Augustine had been sent by Pope Gregory the Great to the Saxon Kingdom in Kent, with the result that Christianity was firmly established at Canterbury, the residence city of the king. There we soon find Christ Church, afterward the Cathedral, and the Abbey of St. Peter and Paul, later known as St. Augustine's.

From Canterbury Christianity spread northward, meeting with the churches and monasteries established by Irish monks. There were differences between the Roman and Irish Christians, as to the date of Easter and the government of monasteries, but these were settled in 664 by a conference at Whitby, with the result that the Roman view as to the date for the celebration of Easter was adopted, as well as the Benedictine rule for all monasteries.

In 669, Theodore, a native of Tarsus, and educated in Greece, became Archbishop of Canterbury. In connection with Hadrian, a good scholar in both Greek and Latin, he established schools at Canterbury and many of the monasteries of England. Theodore brought to Canterbury Benedict Biscop, a native of England, who had become a monk at Lerrins, a monastery on an island near Cannes in Southern France, and made him Abbot of St. Augustine's Abbey. Later he became the founder of Wearmouth and Jarrow, two monasteries in the north of England, both

centers of learning. From Canterbury and from these abbeys Biscop made five journeys to Rome, returning each time laden with books.

The Venerable Bede studied under him and his successor, Ceolfrid, who as well as Biscop was a collector of books. The noted Codex Amiatinus of the Vulgate, now in Florence, was written at Wearmouth or Jarrow, being one of three copies which Ceolfrid had caused to be transcribed. He started on a journey to Rome carrying it as a gift to the Pope, but dying at Lyons, some of his companions proceeded on the journey and brought it to Rome.

Egbert, Archbishop of York, a friend of Bede, founded a cathedral school in connection with his minster, providing for it a good library. Alcuin, born in 735, entered this school as a young boy and was connected with it as scholar and master until 782. He had studied the seven liberal arts and disciplines and the Holy Word. In 780, he was put in charge of the library, of which he has left a metrical catalogue. He says it contained, "all the Latin writers and those that glorious Greece transferred to Rome." However, it is probable that these were represented by only a comparatively few Latin and Greek authors, the latter in Latin translations, and that the books numbered only a few hundreds.

In 782, Alcuin was called to Aachen to organize and supervise the educational work of the Frankish Kingdom. Under his direction there was an educational revival throughout all Frankland, with the palace school at the head.

A capitulary of Charles the Great was issued in 787 enjoining bishoprics and monasteries to the study of letters "so as to be able to understand and speak aright as well as to live aright." A second capitulary, in 802, enjoined that everyone should send his son to study letters; and the king appointed men learned and zealous in the cause of education to important sees.

At the parish schools, under the priests, the education was purely elementary; but at the monastic and cathedral schools in Frankland, as probably elsewhere in Western Europe, both elementary and higher education were provided. The monastic schools had an interior department for the *oblats*, or future

monks, and an exterior department for priests and laymen. The episcopal schools resembled this second department. All education was gratuitous for future priests and monks, and for many of the laity.

There was, however, no distinction in the instruction furnished to both classes. The scholars were taught reading, writing, and *computus*, the art of reckoning, principally used for arranging the church calendar and for singing. Above these were grammar, rhetoric, dialectic and Holy Scripture.

However in the better schools provision was made for teaching the seven liberal arts of the trivium and quadrivium; and theology would certainly also find its place in the curriculum.

Alcuin returned to York in 790, but left again for Aachen in 792 because of the unsettled condition of the country, which suffered terribly at the hands of the Danes, who devastated and destroyed churches and monasteries with their books, throughout a large section of England. In 796, Charlemagne appointed him Abbot of St. Martin of Tours, which even in the days of its founder, had allowed no other manual labor than the transcription of books. Here he introduced the rigorous rule of the Benedictine order, and re-established the school and scriptorium which soon became famous throughout Europe.

Another English monk, Boniface, was the apostle to Germany, becoming Archbishop of Mainz in 745. With his church was connected an important library. His devoted follower, Sturm of Noricum, founded Fulda in 744. At Fulda studied Rabanus Maurus. He was also under the teaching of Alcuin at Tours and brought back to Fulda, where he became teacher and abbot, the traditions of Tours, which made his own monastery in the tenth century the most important school of learning in Germany. From Fulda the stream of learning flowed out to Auxerre, Ferrières, Old and New Corbie, Reichenau, St. Gall and Rheims; while part of the influence reached Paris.

In the middle of the ninth century another Irish monk, John the Scot, was in charge of the palace school of Aachen. He was a student of Greek as well as Latin, being able to translate the mystical works of "Dionysius the Areopagite." As the forerunner of the schoolmen of two centuries later, Dr. Sandys says

of him: "The mechanical tradition handed down by Bede and Alcuin is now superseded by a spirit of inquiry and discussion, and the claims of reason, as contrasted with those of authority, are eagerly maintained."

For England and the Continent the ninth and tenth centuries brought evil days through the inroads of Normans and Hungarians; and although learning survived in many centers, there was little opportunity or interest for study. In the eleventh century, we find the cathedral school of Chartres a great center of influence. Here Lanfranc, later Abbot of Bec in Normandy, received the training which enabled him to revive the school and increase the library of Canterbury. Anselm was his pupil at Bec, and his successor as Archbishop of Canterbury.

Early in the twelfth century, Bernard of Chartres was the head of a school of classical study, where both the language and literature were studied for their own sakes. Among his pupils was John of Salisbury, secretary to several archbishops, and the best read scholar of his age in all the Latin literature that was accessible to him.

In these centuries we find the great names of the schoolmen, who were trying to accommodate the older philosophies of Greece to the doctrines of the Church. At first with only a portion of the writings of Aristotle and only a little of Plato; but after the middle of the twelfth century, with an ever increasing knowledge of the works of Aristotle, which were translated into Latin from the Arabic, until toward the end of the thirteenth century there appeared translations direct from the Greek.

During all these centuries the Church through the secular clergy, in the churches, and the regular clergy, in the monasteries, had been the great christianizing and civilizing force; but there had been periods of decline, when bishops, priests and monks had become too much engrossed with worldly affairs, and were neglectful of the cultivation of their own moral and religious life, and forgetful of the spiritual and intellectual needs of the laity. However, from within the monastic life itself, there arose some men of spiritual power, through whom came the needed reforms. Such a service was rendered the Church by the abbots of Cluny, founded in 910. They revived the primitive discipline of the

order of St. Benedict, and freed themselves from the hands of unscrupulous laymen who had secured control of the election of bishops and abbots. Less stress was laid on manual labor, than in the Benedictine order; and more on religious services and literary employment. Another monastic reform, also based on the old Benedictine rule, was that of the Carthusians, in 1084. They, also, preserved the primitive tradition of study. They not only read books but were actively employed in writing them for others.

Later the Cistercians, with Bernard of Clairvaux, for one of their noted leaders, adopted the rule of Benedict, and with it the obligation of study and writing.

Other orders, also, arising out of some need of the church, sought to enforce the older rule; but all made provision for literary and educational work.

The two orders of Friars, originating in the thirteenth century under St. Francis and St. Dominic, organized as preaching brothers, and were mighty forces in winning and holding the laity for the church. Although the rule of poverty was at first much emphasized, they soon began to secure property and build monasteries, but they still continued their direct ministry to the people.

The Dominicans were to be trained in all the learning of the day in order to be able properly to instruct the people in the doctrines of the Church, and although the Franciscans in the beginning laid no stress on education, we find them with Dominicans among the great lecturers at Paris and Oxford where both had settlements, and after these orders had become established at these Universities all the great schoolmen were from their ranks.

With the end of the eleventh century begins the rise of the universities to which I have just referred. They grew out of the spirit of the times, which wished for more freedom in study and thought, and their beginning was coincident with the revival of learning through the rediscovery of the Greek Classics. They differed from the older schools in that they were specialized schools, as in medicine at Salerno, law at Bologna, theology at Paris and Oxford; and also in that they were *studia generalia*,

open to all without restriction, where there was free teaching and free learning.

The common use of the Latin language in all Western Europe throughout the Middle Ages had been a great unifying force, making it possible to study or teach wherever there was the inclination or the call; and also for the influence of a great man or school to be widespread. Now with the newer form of school, teachers from all countries could be gathered at any given center, to which might flock the students who wished to hear them.

The universities were not organized, in any real sense, in opposition to the Church and its various schools. Often their beginnings were in connection with the older school, as at Paris, where the University grew out of the school of Notre Dame. Though not at first chartered by the Pope, the papal recognition was always of great importance; and all lecturers were eager to receive from him a *licentia docendi*, as it entitled the holder to teach at any university seat in Christendom.

Many of the teachers and ardent supporters, if not actual founders of the universities, belonged to the regular or secular clergy; and at Oxford the orders established halls or colleges, in order that the youth, trained at first in their own schools, might receive the more specialized teaching in theology and canon law given at the University.

We have seen how both in the churches and in the monastic orders learning and with that the reading and study of books had been cultivated, and, as I have already suggested, this intellectual and educational activity presupposes collections of books and therefore libraries. The great bishops and abbots were zealous in collecting books, considering them indispensable in the life of the monasteries and schools. This is expressed in the words of the French Canon, Geoffrey of Sainte-Barbe en-Auge at the end of the twelfth century: "*Clastrum sine armario quasi castrum sine armamentario*."—"A cloister without a book press is as a fortress without an armory." Possibly Canon Geoffrey thought of the books within the press as weapons to be used in a holy warfare in behalf of Christian doctrine. Another says they are as essential to a monastery as herbage to a garden or food for the dining-table.



In Alexandria and Rome, early in the Christian era, the libraries were housed in special buildings; but these were demolished and their contents scattered or destroyed. From this period there are only a few other records of special library rooms. Casiodorus seems to have had a room of some sort suited to his collection, and Isidore, bishop of Seville after 600, had a fine room well furnished with books in presses, evidently arranged under some scheme of classification. It was decorated with portraits of writers, located perhaps near the presses containing their works, or the subject matter with which their names were associated. Under the portraits were their names and appropriate verses composed by the Bishop. The Vatican library of today, with its richly decorated walls and ceilings and closed book cases, is undoubtedly much like the old Roman libraries and the room of Isidore was similar to it.

In the monastic annals there are many references to the means used for storing books; and from the similarity in the buildings of both monasteries and churches, we can assume that similar arrangements were used in caring for books.

The books which would have been first secured for a church would have been the Bible, and the various service books, missals, lectionaries, liturgies and hymn books, used for its worship. These would probably be kept in some convenient place within the church. De Rossi, Lanciani and others are of the opinion that in a church having a triple apse one of the two lateral apses was used for books, the other for the sacred vessels; the openings being closed either by curtains or doors. Other books, such as commentaries and theological treatises, might well have been stored in the same recess.

Dr. Clark writes in his book, "On the Care of Books" that St. Pachomius placed his books in a *fenestra*, cupboard, a recess in the wall; and that St. Benedict uses only the general term *bibliotheca* for library, which may mean either a room or a piece of furniture. Whereas the word *armarium*, press, does not appear until the end of the eleventh century, but is in common use after that date. Chests were also used for books as well as for other articles of value.

The Romans used *armarium* to signify both a recess in a wall and a separate piece of furniture; and this usage of the word was common in the latter part of the Middle Ages. An *armarium* is thus described in the customs of an Augustinian Priory: "The press in which the books are kept ought to be lined inside with wood, that the damp of the walls may not moisten or stain the books. This press should be divided vertically as well as horizontally by sundry shelves on which the books may be ranged so as to be separated from one another, for fear they be packed so close as to injure each other or delay those who want them."

From a catalogue of Durham Priory dated at the end of the fourteenth century, it is evident that when any large number of books had been collected, it was necessary to keep them in different parts of the monastic buildings, where they might be most conveniently used.

In the north aisle of the cloister the windows were glazed and in every window there were three pews or carrels, one for each monk. In the carrel, entered by a door opening from the cloister, was a desk for books, and a seat, so that the occupant could read and study with good light and somewhat protected from cold in winter. Opposite the carrels, on the church wall were "great aumbries of wainscot, full of books", always open for the use of the monks. Another lot of books was kept in the *spendimentum*, or chancery, some in an *armariolum*, a large press with folding doors, known as the common book case, and others, in an inner part of the same room, shut off by an iron grating, and therefore not accessible. There was also a small collection of books in an ambry near the doorway leading to the infirmary which were used by the readers in the refectory. Finally a case of books for novices who studied in the part of the cloister in front of the door of the treasury.

The Cistercians evidently provided a small dark room in their monasteries for the storage of books. It was entered from the cloister between the ordinary ambry, near the door into the church, and the entrance to the chapter house; probably being cut off from the sacristy, which comes between the transept of the church and the chapter house. Such a room is required

by the catalogue of books belonging to the monastery of Meaux, in Yorkshire, dating from about the fourteenth century. After giving lists of books in various parts of the church, many of which were for use in connection with worship, there is a list of books kept in the common *almarium* of the cloister, some on a shelf over the door, some on shelves opposite the door, and still others in the same *armariolum* arranged alphabetically on eleven sets of shelves. Dr. Clark has found several instances of similar rooms in monastic buildings; at Furness abbey, there were two such rooms, with the entrance to the chapter house between them. The catalogue of Christ Church, Canterbury, dated near the beginning of the fourteenth century, seems to demand a room of some size; but probably it was dark and used only as a store room. It was only at the beginning of the fifteenth century that library rooms were built; often over a part of the cloister, or some other building; and usually long and narrow, with windows, when over a cloister, on one side only; or when possible, on both sides, and at regular intervals. The book presses stood with their ends to the walls, between the windows.

During the period under discussion the university libraries do not seem to have been large, as compared with those connected with the episcopal and monastic schools. At Oxford each college hall had its own small collection; especially was this true of the halls established by monastic orders. The libraries of Durham and Canterbury had records, still extant, of books sent to Oxford for the use of students in their halls. The first books of the Oxford University library were kept in St. Mary's Church; some for loaning, probably text books, and others for reference. During the latter half of the fourteenth century, a library room was provided and regulations for its use drawn up. The book cases were at right angles to the walls, and were fitted with a sloping shelf, for use when reading the books, which were arranged on shelves above and below the reading shelf and attached by long chains to rods running the length of the case. There was a bench between the cases, adjusted to the height of the shelf for the comfort of readers. Books, although manuscripts, were well bound, usually with board sides, covered

with leather or other material, and often very elaborately decorated. They could therefore be treated as the modern book, and were stood on end or laid on the side as size and convenience required, but with the edges of the leaves at the front. The description just given would answer in general for the furnishings of all the earlier library rooms. It was a very common usage to chain all books needed for consultation, so that they might be kept safe for all as a reference library. The same custom obtained in churches, with Bibles and other books; not to restrict their use but to protect the rights of the public.

The care of the books of the library was entrusted at first to the precentor, who, in his official capacity, would have charge of all service books. In the ancient customary of the monastery of Cluny, books are entrusted to the official "who is called precentor and *armarius*, because he usually has charge of the library, which is called the *armarium*." The customary of Abingdon monastery says: "The library shall be in the keeping of the cantor. . . . When he is away, the succentor (or subcantor) if he shall be fit for the office, shall keep the library keys; but should he be giddy, or light minded, he shall give them to the prior, or subprior. . . . If any shall go for a long journey he shall hand over to the cantor, before starting, the library books he may have. . . . The keys of the presses in which the *libri annuales* and singing books are kept, shall be in the keeping of the subcantor."

Further, "the cantor shall examine the ambries belonging to the boys and youths, and the others in which the books of the community are placed, repair them when damaged, find material for the library books, and mend any tears."

The records of Oxford University, under date of 1412, read: "Since by the blessing of God there has come to be a library in the University, to avoid careless management, the University ordained that the Chaplain in holy orders should be elected in congregation to have charge thereof. He shall deliver up each year to Chancellor and Proctor in congregation the keys of the library, and if he be deemed fit in morals, fidelity, and ability, the keys shall be handed to him again. His salary shall be one hundred shillings from the assize of bread and beer, besides the

six shillings and eight pence which have been the customary payment of the Chaplain who celebrates the University masses."

At Cluny all the materials required by the copyist were provided by the *armarius* or librarian, and this custom obtained in many other monasteries. For as all books were manuscripts, and were reproduced only by making transcriptions from originals, copyists were an important part of each monastery interested in books. For many centuries the monks within the cloisters did most of this work; and although some of the secular clergy shared somewhat in these labors, it became more and more an essential part of the monastic life. As has already been stated this new form of monastic activity developed in Ireland and England, where many books were written. Irish and Scottish monks introduced this work on the Continent where noted schools of copyists existed during the Middle Ages.

In the Benedictine monasteries the transcription of books was often done in the *carrels*, placed in the windows of the cloister, where light and a certain amount of privacy could be secured. St. Gall had a room for the scriptorium, lighted by six windows and provided with a large central table and seventeen writing desks on the wall.

At Cluny silence was required in the scriptorium. "If the copyist wanted a book he had to stretch out his hands before the librarian, and make a movement as of turning the leaves. To distinguish various books various signs were in use. If he required a psalter, he placed his hands over his head, in allusion to the royal crown of David; if a pagan book, he scratched his ear after the manner of a dog."

The Carthusians, an offshoot of the Benedictines, in connection with the tradition of study were actively employed in writing books for others. Each brother had his own cell, in which he had all things needful for writing. Their customary reads: "for nearly all those whom we adopt we teach if possible to write. . . It is our wish that books . . . should be most carefully produced, that we who cannot preach the word of God with our lips, may preach it with our hands."

Of course poor copies of books were made, due not only to the ignorance and carelessness of the copyist, but also to the

poor script and faulty spelling of the original; but many scriptoria known by the peculiar characteristics of their letters, and the beauty of their product, took great pains in their labor. Care was used in securing a good text, and after the work had been faithfully transcribed it was carefully revised. Alcuin of Tours, Lanfranc and Anselm of Canterbury, and many other noted scholars and teachers gave time and attention to this task.

In 789, Charlemagne ordered a recopying of the books used in church services, and thereby a great activity in the scriptoria of the country was stimulated; attention being paid especially to spelling and accuracy in all details.

Servatus Lupus, abbot of Ferrières in 842, had been educated by Rabanus Maurus of Fulda, the most learned theologian of the day, and by Einhard, a great lay scholar at the court of Charles. Dr. Sandys, in his "History of Classical Scholarship", gives a record of his endeavors to obtain copies of theological works and secular literature for his library, which is but typical of the effort of many other men for the same purpose. He asks the Abbot of Fulda to loan him a copy of Suetonius; from the Archbishop of Tours he requests the commentary of Boëthius on the *Topica* of Cicero; from the Archbishop of York the loan of the Questions on the Old and New Testaments ascribed to Jerome by Cassiodorus; also works of Bede, and many others. He writes to the Pope for certain books which he could not procure elsewhere. He also borrowed copies of works already in his possession in order to correct his own texts.

Gerbert, Abbot of Bobbio, and in 998 created Pope as Sylvester II, has left many letters in which his interest is shown in securing manuscripts for the monastery library. He requests friends in different sections of Western Europe to have copies made for him of works, noted at the end of his letters. He suggests, at times, a certain amount of secrecy, possibly because the books wanted were secular, and therefore somewhat under the ban of the church. His letters prove that there was a demand for classical literature even in the darkest days of the Dark Ages; and that there were many persons employed in transcribing.

In illustration of the amount of work done by copyists Dean Maitland mentions the records of a monk and a nun of the

eleventh century; for women shared in the intellectual and literary activity of the period. Othanus, a monk of St. Emmeran's at Ratisbon, in addition to original literary labors, copied 19 missals, 3 books of the gospels, 2 with epistle and gospels, called lectionaries, 4 service books for matins, and also 30 other books and many minor items which were given away. Diemudis, a nun of Wessobrun, Bavaria, wrote 10 books, consisting of missals, lectionaries, etc., for divine service and for the library a very long list of Bibles, works of the Fathers, ecclesiastical history, canons, and glosses, which in themselves would make a goodly library.

In the later Middle Ages the monks in many monasteries seem to have given up the work of copying, and it was done by public writers. They were called *librarii*, and *notarii*, although this latter term was originally used for writers who drew up legal documents. These professional transcribers were especially numerous in university centers, where many copies of certain works were needed by the students. Nevertheless the monastic scriptoria were not deserted, in evidence of which numerous instances might be cited; and it is probable that the best written and illuminated manuscripts were from the hands of painstaking monks. Moreover we learn that in the middle of the fourteenth century the Brotherhood of the Common Life was founded in the Netherlands, with many of the rules of the monastic orders, and that among their chief aims were the transcription of manuscripts and the promotion of education in a religious spirit. Early in the fifteenth century their schools were founded in the Netherlands and Northern Germany.

Books were thus provided for the libraries of churches and monasteries by the hands of her clergy, in transcribing the works of classical and early Christian literature, and also the voluminous writings of the Middle Ages as they appeared. Any individual monastery would make copies for itself, secure books by purchase, or receive as gifts the collections of private individuals. The annals of monasteries and cathedrals record with expressions of thankful acknowledgment the generous gifts of books to their libraries. Many an otherwise unknown monk gave his one or more books to the monastery which had nourished

him, and to which he had rendered faithful service. Others, whose position and means had given them greater opportunity for acquiring manuscripts, gave noteworthy collections. Cardinal Adam Easton, who had been a monk at Norwich, in 1376 sent "ten barrels of books" from Rome, which (in 1407) were allowed by Henry IV to pass toll free through the port of London."

In addition to the appropriate records of gifts in the annals, special prayers were yearly to be offered for such as had been benefactors of a library.

In the academic documents of the University of Oxford are recorded orders for the commemoration of benefactors to the library. The names of kings, nobles and church dignitaries are given, who are to be remembered by name at masses, and the Chaplain, who was also librarian, was required "to celebrate three masses of the 'Holy Ghost' and 'for the repose' every quarter of the year for all benefactors whether living or dead." A list of donors with their gifts was also to be displayed on a board in the library.

The Duke of Gloucester, who gave his library in 1439 to the University, was to receive, as recompense, the spiritual good offices of the University. During his lifetime every year on the festival of SS. Simon and Jude, mass was to be said with special mention of his name and that of his consort, for their prosperity; and also at other times he was to be remembered with other benefactors. Within ten days after his death there was to be a solemn funeral service performed for him, and every year thereafter, masses for his soul and that of his consort.

These commemorations of such benefactions were made not only to please the donors, but also as an expression of the great value placed upon books in connection with the work of the schools and universities.

This appreciation of the value of books was also shown in the regulations for their use, of which I will cite only a very few examples. St. Pachomius in Egypt allowed a brother to have a book for a week, when it must be returned. No brother might leave a book open when he went to church or meals. 'In



the evening an officer was to take charge of the books, count them and lock them up.

Lanfranc, Archbishop of Canterbury after 1070, gave this statute for English Benedictines: "On the Monday after the first Sunday in Lent, before brethren come into the chapter house, the librarian (*custos librorum*) shall have a carpet laid down, and all the books got together upon it, except those which a year previously had been assigned for reading. These the brethren are to bring with them, when they come into the chapter house, each his book in his hand. Then the librarian shall read a statement as to the manner in which brethren have had books during the past year. As each brother hears his name pronounced, he is to give back the book which had been entrusted to him for reading, and he whose conscience accuses him of not having read the book through . . . is to fall on his face, confess his fault, and entreat forgiveness. The librarian shall make a fresh distribution of books."

In a Carthusian monastery each monk was allowed two books out of the press for reading, and he was admonished to take the utmost pains that they might not be soiled by smoke or dust of any kind. We are not to understand these regulations as to the number of books as indicating that they read only the one or two books during the year.

The Premonstratensians expected the librarian to provide for borrowing books needed in the house, and also for lending; but he could lend only with the consent of the abbot or prior and then only for a sufficient pledge. The chronicle of the Abbey of Evesham states that "the precentor cannot sell, or give away or pledge any books, nor can he lend any except on deposit of a pledge, of equal or greater value than the book itself; for it is safer to fall back on a pledge than to proceed against an individual. Moreover he may not lend, except to neighboring churches, or to persons of conspicuous worth."

One of the noted libraries of the fourteenth century belonged to Richard of Bury, tutor to Prince Edward, afterwards Edward the Third, by whom Richard was appointed Lord Chancellor of England and Bishop of Durham in 1333. He was a great lover and collector of books. In his *Philobiblion* written in 1344, he

tells why he had loved the collection of books, and why books were to be loved and why and how they were to be used. Especially entertaining are his remarks on the handling of books in a "cleanly manner" and keeping them in order. His opportunities for collecting were numerous, and he tells how he sought out manuscripts, in person or through his agents; and having large sums of money at his disposal he was able to purchase at will. Henry Morley, an editor of the *Philobiblion*, states that his books were not a collection of rarities to be wondered at; but a company of friends and teachers to use; and that any real student might knock at the door of his palace at Bishop's Auckland, and be lodged and boarded while he stayed to make his references. He left his library to Durham College at Oxford under conditions that set no check on its free general use.

There is much other evidence that books were loaned quite freely to those who did not belong to the orders. Moreover the noted hospitality of the monasteries would assure that any visitor might have full and free use of the books within the cloister.

As I have already mentioned, it became the custom to chain the books wherever there was a room or section of a building conveniently arranged for the purpose, and many benefactors stipulated that their gifts should be chained. At Oxford the keys of the chains were to be kept in the chest of four keys and with them a list of the books. The rules for the use of the University library read thus:

"No one is allowed to read in the Oxford library but graduates and religious, who have studied philosophy eight years; and the latter shall make oath before the Chancellor that they have so spent the eight years . . . all must take the oath to use the books properly."

"That the librarian be not overtaxed on the one hand by being all day in the library, nor the readers inconvenienced by his inattention on the other hand, it is ordered that the library be open from 9-11, and from 1-4, except Sundays and days when masses of the University are celebrated, and that he be allowed one month's absence during the long vacation." At other times the library was to be open for visitors; and by a special concession

for services rendered, the Chancellor was allowed to enter at any hour during the daytime.

There was the difficulty present in medieval days, even as today, about getting back the books which had been loaned. It is recorded that even a king, Henry V of England, had borrowed books and not returned them. The Countess of Westmoreland in 1424 petitioned the Duke of Gloucester that a volume called the "*Chronicles of Jerusalem and the viage de Godfrey Boylion*", which Henry had borrowed, be returned to her, it being then in the possession of Robert Rolleston, the keeper of the royal wardrobe. King Henry also borrowed a volume, containing the works of Gregory the Great, from Christ Church, Canterbury, and left it in his will to the monks of Shere Charterhouse.

The transcribers and owners of books sought to prevent them from being stolen by writing curses and anathemas in them. We read in the missal of Robert of Jumièges: "Should anyone by craft or any device whatever abstract this book from this place, may his soul suffer, in retribution for what he has done, and may his name be erased from the book of the living and not be recorded among the dead." In another book is written: "May whoever steals or alienates this manuscript, or scratches out its title, be anathema, amen." Evidently there were some sensitive souls, for in a manuscript of the works of Augustine and Ambrose in the Bodleian Library, one may read: "This book belongs to St. Mary of Robert's Bridge; whosoever shall steal it or sell it, or in any way alienate it from this house, or mutilate it, let him be anathema-maranatha, amen." And underneath in another hand: "I John, Bishop of Exeter, know not where the aforesaid house is, nor did I steal this book, but acquired it in a lawful way."

It was required that the precentor or armarius should make lists of the books and take an inventory of the volumes in the cases, sometimes yearly. There are still extant lists of books which were missing when the inventory was taken. Under date of St. Gregory's day, 1337, a survey of Christ Church Library was made, and a list prepared of books which had not been returned; 38 service books were lacking, for which deceased monks were responsible; 17 seculars had neglected to return what they

had borrowed, among them King Edward II. Other libraries checked their regular catalogues in taking inventory; and there is a register of the Abbey of St. Augustine at Canterbury, in which an attempt was made to show where each book was by writing *libr.* when on the shelves, and by giving the name of the borrower, when it had been loaned. The lists of books in the presses and of those received as gifts often served as catalogues of the contents of the library, and enabled a student to know what could be found.

Some catalogues were mere lists of titles or authors and works, without any sort of order. In other instances there was a classified catalogue, often excellent, as at St. Augustine's, where there were sixteen divisions. As a rule entries were made barely sufficient for identifying books. If a work were well known only the title in whole or in part might be given, and when more than one work was bound in a volume, often only the first treatise was mentioned.

The Durham catalogue used a letter as a distinctive, then gave the author and title or title alone when no author was needed, and finally the first two words at the top of the second folio, which would distinguish it from other copies of the same work; for no two manuscript copies would be transcribed just alike as to the location of words on the pages. Some libraries also had distinguishing marks on a certain page of its books by which they might be identified. As illustration of the value of such marks Dr. Gasquet relates that when looking up sermon literature of the fourteenth and fifteenth centuries he found a volume of sermons, "*Magistri Roberti Rypon.*" From internal evidence, he concluded that they had been preached at Durham; and in the Durham catalogue he found on p. 76, "*Sermones Magistri Roberti Rypon, Supprioris Dunelmensis, cum tabula, ii. fo. Vivendo debent.*" These two words corresponded with the first words on folio 2 of his manuscript; and by application of acid some erased words appeared, which were "*Librarie monachorum Dunelm.*"

The catalogue of the library of Dover Priory is a model for carefulness and completeness. The preface reads: "The present Register . . . compiled in the year of the Lord's incarnation

1389 under the presidency of John Neunam, prior and monk of the said church, is separated into three main divisions. The object is that the first part may supply information to the precentor of the house concerning the number of the books and the complete knowledge of them; that the second part may stir up studious brethren to eager and frequent reading; and that the third may point out the way to the speedy finding of individual treatises by the scholars."

This library was divided into nine several classes (distinctions) marked according to the first nine letters of the alphabet. Each class was divided into seven shelves, numbered from the bottom by roman numerals. In addition each book received a number showing its position on the shelf. The leaves of all books were marked with arabic numerals to facilitate the ascertaining of the contents.

A book received its class letter followed by both shelf and place marks. These were written not only outside on the bindings, but also inside with the table of contents. On the second, third, or fourth leaf of the book, on the lower margin, the name of the book was written, preceded by class letters and shelf numbers, and followed by the first words on that page which are the (*probatorium cognitionis*) proof of identification; then by the number of pages in the volume in arabic figures, and finally by another numeral showing the number of treatises in the volume.

The first division of this Register of Dover Priory is then a shelf list, giving for each shelf of each division the books in their order, using the entries made in the books as given above.

The second division gives, after shelf and place numbers, titles of all treatises in the volume with or without authors; each title being followed by the number of the leaf, with side of leaf designated by *a* or *b*, on which the work begins, and then the first words of the treatise. The third division gives an alphabetical index of the tracts contained in the different volumes with proper references to class, shelf, book and leaf, so that any work could be readily found. I might cite other catalogues which show completeness of detail in other respects; but the extant book lists of libraries of the Middle Ages are too numerous for any detailed description. Ernest A. Savage in his valuable

book on "Old English Libraries" just published, gives in an appendix brief descriptions of some 150 English medieval book collections dating from 778 to 1526. Of these 50 are of libraries of churches, monasteries and universities, numbering from a few volumes up to 1800. Fully as interesting as the regular catalogues are the lists of books belonging to individuals, and often given by them to institutional libraries. They show how and when different collections grew, also often the subject of especial interest at a given date. One sees also how small and comparatively late were the beginnings of the university libraries; most of the growth, as shown in his list, coming later than the limit set for this address. Similar catalogues and book lists of other countries have been collected and printed. It has, however, been impossible to study them in detail.

In his "History of Classical Scholarship" Dr. Sandys gives valuable and illuminating information concerning the works, especially classical, which were to be found at any given school, as also concerning the literary productions of the whole period. From these and other sources I can take only a little material in characterizing the contents of the medieval libraries, making special use of three catalogues of English libraries. First: the catalogue of Christ Church Priory, Canterbury, dating from 1285 and showing accessions down to 1331. It had 1831 volumes, containing 3000 treatises. Second: that at Dover Priory, made in 1389, which has been already described, having 450 volumes containing over 1700 treatises; and third: the catalogues of Durham Priory; that of 1391 with 508 volumes, and that of 1395 with 411 volumes. These libraries were all connected with monasteries, and we find, as could be expected, Bibles in one or more volumes, and the different books of the Bible bound separately, with or without glosses. There were of course missals, lectionaries and other service books, but few appear in the catalogues mentioned; and the fact that no Bibles are listed in the Christ Church catalogue is one proof that it is incomplete.

There are also innumerable glosses and commentaries on the Bible written by the Greek and Latin Fathers and the theologians of the Middle Ages. Our first catalogue combines them with all

the other works of the Fathers, whereas the Dover and Durham catalogues divide the same material under several headings.

There is a long list of these Fathers, both ancient and modern, whose theological and doctrinal works, confessions and letters, sermons, devotional works, ethical addresses and polemics against heresies, all find a place in these libraries. Augustine always leads in the number of works. Isidore, Bishop of Seville, in 600, wrote these appropriate lines on Augustine, for his own library:

“They lie who to have read thee through profess;  
 Could any reader all thy works possess?  
 A thousand scrolls thy ample gifts display,  
 Thy own books prove, Augustine, what I say—  
 Though other writers charm with varied lore,  
 Who hath Augustine, need have nothing more.”

There were also Ambrose, Jerome, Cyprian, Hilary, Tertullian, Cassian, Cassiodorus, Gregory the Great and Isidore among the earlier Latin Fathers, and Latin translations from some of the Greek Fathers — although they were not as common — as Athanasius, Basil, Cyril, Chrysostom and Eusebius. Irenaeus, though seldom found in England, appears in the Durham catalogue, and we find his five books against all heresies in that of Christ Church. Among the later church writers we find the Venerable Bede always well represented; also Alcuin of Tours; his pupil Rabanus Maurus, founder of the library at Fulda; Bernard of Clairvaux and Lanfranc of Bec and Canterbury, in his treatise against Berengarius, in defense of the doctrine known afterwards as that of transubstantiation. The mystics, Hugo and Richard of St. Victor, appear in these and most other catalogues, and also Anselm and his successors among the schoolmen in many volumes.

There were numerous copies of the “Sentences of Peter Lombard”, which was a scholastic cyclopedia of divinity; and most of the numerous commentaries on them, especially those of Thomas Aquinas, as also his own great work *Summa Theologiae*, which has remained to this day as the basis of the theological education for one great branch of the Christian Church. In addition to the works of the great men each library would have those of its own community and neighborhood.

For the study of history there were Livy, Sallust, Suetonius, Quintus Curtius, Orosius and Valerius Maximus among the Romans; Josephus, Eusebius, Cassiodorus in his *Historia Tripartita*, combining in a single narrative translations of Socrates, Sozomen and Theodoret which had been made by Epiphanius; Bede, in his "Ecclesiastical History" for which he secured much accurate information; and the numerous chronicles of abbeys and churches, deeds of kings, lives of saints, martyrologies and similar works. Although the lives of the saints and the chronicles show the credulity or ignorance of their compilers, yet they give us the spirit of the times, and preserve for us many facts transcribed from books or archives which have not descended to posterity. And to the annals of the Anglo-Norman monks, as also to those of all other countries, we owe the faithful and ample materials for authentic history both secular and ecclesiastical. If the monastic scriptoria had produced nothing else, they had been worth while. I notice in the Christ Church catalogue a "History of the law and nature of the Saracens, and the life, origin and law of Mahomet the Prophet," and also other works, showing that Canterbury had felt the influence of contact with the Arabian culture.

There were many books on the art of reckoning the church year; also numerous copies of monastic rules, with commentaries; and many treatises on the monastic life.

The study of Roman law was revived early in the twelfth century at Bologna, and this influence was felt throughout Western Europe. Our catalogues show that large additions in both canon and civil law were made after this date; and this is only one witness, among many, to the fact that the libraries quickly responded to any new phase of learning and secured the requisite literature. Two priors of Christ Church Priory gave large collections of both canon and civil law books to the library, the latter being the more numerous. Durham also shows the same additions. The "Institutes of Justinian", with Commentaries, Decretals, old and new, and Canons of Councils are all found.

There were of course text-books and treatises for the study of the seven arts. First of all came grammar; for which we find



the treatise of Donatus, whose name in the Middle Ages was a synonym for grammar. However, the great compilation of Priscian was one of the great text-books of the subject. It was based on the works of former grammarians and is very rich in quotations from Cicero, Sallust, Plautus, Terence, Virgil, Horace, Ovid, Lucan, Persius, Statius, Juvenal and other Latin writers. Greek quotations are taken from Homer, Plato, Isocrates and Demosthenes. This work became more than a text-book of grammar; it served also as an introduction to classical literature and much of the knowledge of this literature during the Middle Ages came from this and similar text-books rather than from the works themselves. Cassiodorus in the sixth century, and Rabanus Maurus in the ninth, produced grammatical works based on Priscian; and there were other treatises on the same subject, many of which appear in our catalogues. Dr. Sandys claims that modern syntax owes much to the medieval grammarians, and points out how, in treating Latin as a living language in the Church and schools, they departed further and further from the classical standard, both in vocabulary, by coining new words, and in changes of syntax.

With grammar rhetoric was closely associated and for its study there were special treatises and also the works of classical authors, used as models, like the orations of Cicero and Quintilian, both of whom are in our catalogues. In the later Middle Ages dialectic or logic was much cultivated, especially in connection with scholasticism and the use of the works of Aristotle, all of which with the commentaries of Avicenna and Averroes were to be had.

Boëthius, called the last of the learned Romans, at the beginning of the sixth century translated and commented on the works of Aristotle; and his writings furnished much of the material used in the early scholastic period. His crowning work, however, which is found in many copies in all libraries, was his *Philosophiae Consolatio*, in 39 short poems intermingled with prose. "He was a theist rather than a Christian, but this work supplied the Middle Ages with an eclectic manual of moral teaching severed from dogma, and endued with all the charms of exquisite verse blended with lucid prose." It was repeatedly

translated, expounded and imitated, and these translations are among the earliest literary products of the vernacular languages of Europe.

As an aid to the proper use of Latin we find the etymological dictionaries of the Italians, Papias, Hugutio and Brito of the tenth, twelfth and thirteenth centuries, respectively.

Books for the study of the quadrivium were by Boëthius and Guido of Areggio in music, the latter a noted musician and teacher of the eleventh century; by Boëthius also in arithmetic and geometry, which was a transcription of Euclid; and by Ptolemy in astronomy.

In the thirteenth century natural, metaphysical and moral philosophy were added to the arts course, and were represented in the libraries by the works of Aristotle and commentaries.

All the catalogues show the interest in the study of medicine, reintroduced into Western Europe in the eleventh century, from the Arabs through the medical school of Salerno. Galen, Hippocrates, and other Greek and many Arabian medical writers were in the libraries. And there were copies enough of individual works to provide text-books for a good sized school.

I have had occasion to refer to the use of the classical authors in connection with the various disciplines of the schools, and although they were not always studied at first hand and as literature, we find a goodly list of the Latin classics, in prose and poetry. And here and there we find evidence of the revival of learning in preparation for the Renaissance.

In the larger English collections there were numerous copies of Cicero, Ovid (although especially unsuitable for the monasteries), Seneca the younger and Virgil, a few copies of Juvenal, Lucan, Martial, Pliny the elder, Sallust, Statius, Suetonius, and Terence; whereas Caesar, Lucretius, Tacitus, and Varro appear in the catalogues not earlier than the middle of the fifteenth century, and then in single copies.

Of the Greek authors, there were all the works of Aristotle; but of Plato, only the *Timaeus* was known until 1443, when his *Republic* appears in the Oxford University Library, and a few years later at Cambridge.

Lighter reading was not entirely barred from the cloisters; for there was much good medieval Latin literature, especially in the twelfth century, which became popular. It was in the form of epic poems on Biblical and historical themes. The catalogue of Dover Priory contains several French works, among them romances, such as *The Romaunt of the Rose*; and among the records of gifts to St. Augustine's Abbey, is that of the monk Thomas Arnold, who gave 14 books to the library, most of them romances.

In the Christ Church catalogue is a list of 17 works in English translations, showing the beginning of a collection in the vernacular.

It is of interest to learn from the Durham catalogue, the list of the books placed in the cloister for the common daily use of the monks. These were a Bible, a Psalter, Augustine on the Psalms and St. John, Cassiodorus on the Psalms, Gregory's *Moralia*, the *Sentences* of Peter Lombard, sermons, the histories of Josephus and Freculphus, the Miracles of St. Thomas Aquinas and his letters. In science, Pliny and Rabanus Maurus; Boëthius in music and arithmetic; in law two copies of the *Decreta* and a collection of the Canons of the Councils. The Etymological Dictionary of Papias and Hugutio; and as Dr. James puts it: "in place of the *Encyclopædia Britannica*, Isidore's *Etymologiæ*, which appears in almost every medieval collection. It gathered up for the Middle Ages much of the learning of the ancient world, and is remarkable for the variety of its contents and its citations from earlier authorities."

The Oxford and Cambridge catalogues show a larger proportion of books on civil and canon law, medicine and the classics than do the monastic lists.

During all the centuries of the Middle Ages, priceless manuscripts were destroyed by pillage, fire, carelessness and neglect; but most of the losses came through forces beyond the control of the Church; and it is due to the often faithful care of the monks that any of these old collections of books remain. In England, with the dissolution of the monasteries under Henry VIII, and in the reorganization of the universities, and during the Reformation throughout Europe and later in the French Revolution,

the great collections were widely dispersed, if not totally destroyed.

I have come from my reading and study in preparation for this evening full of admiration for the labor of all who contributed to the medieval collections of books. The scholar, who was eager to get the literature, or himself wrote treatises; the monk, who transcribed the precious manuscripts, when secured; and the librarian who cared for them; all had in a large measure what we call the modern view of the function of the library in the life of the world. They wished not simply to possess books, but to make their libraries sources of learning and inspiration, in fitting men for life. They did a noble work for their own day, and preserved for this later age much of the accumulated learning of the past.

Also this glimpse at one phase of the church and monastic life of the Middle Ages has given me information concerning the life of the medieval clergy, such as appears in the reading and study of the Bible, and in their labors in behalf of the intellectual and spiritual welfare of men, that will offset much that one knows concerning their failings during the same period. And I hope that I have helped you to the same better understanding of the medieval churchmen, and that therefore we shall all be more conscious of our debt to them for the great inheritance which has come to us through their labors, and that we together may more earnestly strive to make our library, gathered under more favorable conditions, not only a great collection of books, but also a mighty force in the development of our intellectual and spiritual powers.

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## MIRACLE AND FREEDOM\*

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The story is told that once when Emerson was engaged with a friend in high debate on the things of the soul he was interrupted by some local artisan who had come on matters of imperative household moment. "Excuse me," said the sage to his friend, "you know we have to attend to these things, just as if they were real." There is a good deal of philosophy in these words, and, what is more important, a good deal of truth. But today it is my privilege to speak to you about the realities, the Eternal truths of Theology which are of more importance to men than shattered Armadas and stricken fields. I know no greater privilege than to speak to men on the things of the soul, no greater privilege, save one.

Never since the first days has Christian theology been so interesting as it is at the present time, and to my mind the centre of interest is the Christian doctrine of the world, for here new fundamental issues are being raised that vitally affect the whole realm.

The great new fact that here confronts the theologian is the rise of Science. It is at least as important for our time as the sway of Hellenism, of which Harnack has rightly made so much, was for the early centuries. We are all constantly and vitally affected by this new chapter in the story of human knowledge, for our whole modern industrial civilization rests upon the great scientific synthesis of nature, which has been slowly reared during the past three centuries. Hence it touches our life and thought steadily at many points. It is all new matter since the Fathers wrought out the Catholic theology, and hence no living mind can fail to ask the question whether they would have conceived and

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\* An address delivered at the graduating exercises at Hartford Theological Seminary, May 29, 1912.

thought out the problem as they did had this new matter been before them.

Moreover, even if we wished to avoid the question we cannot, for Materialism has laid hands upon the scientific conception of the world, and is using it to destroy the Christian interpretation. It is essential that we should distinguish in the clearest way between the scientific view and that of Materialism. Science is Science, but Materialism is a Philosophy. It is far older than science, and I believe will die long before it. But today Materialism is strong, and in my judgment is the real enemy. But it is strong, as Eucken has said, not because of its intellectual coherence, but because of the spiritual immaturity of man. The general construction of the materialistic view I need not spend time on here, for you are all already familiar with it. Its essential principles are that the Ultimates are matter and force, that Nature is a closed system in which these are the determining elements, and that the entire conscious life of man is a mere epiphenomenon of the material world, as dependent upon its iron mechanism, as the flying banner of steam is upon the locomotive that speeds below. This, in its different forms, is the interpretation of the world, that, strange to say, commends itself to great masses of educated and half-educated people today, and which arrogates to itself the legitimate prestige of Science. I am far from denying that there is a plausible case for this claim, and I believe that Christian Theology must come to much closer terms with this whole question than it has done. It is all to the credit of that school of Theology with which this lecture is mainly concerned that it has realized this, and in its own way has endeavored to do full justice to that view of the world which it believes that the progress of Modern Science demands. What is this Modernist version of the Christian view? To be brief, Modernism, or Liberal Christianity, like the older Rationalism, retains its belief in God, in Freedom and in the Immortality of the Soul, though it conceives of these in ways less rigid and mathematical than its predecessor. It believes also in a real plan and education of the world. It has too a very genuine faith in Jesus as the summit spirit of humanity. But it repudiates "Miracle," and "Special Providence." It tends to lose hold

altogether of Prayer as a real power in the world, other than a soul discipline, and it holds that the Evolutionary view of history has no place for any absolute finality in the Christian revelation and redemption. Jesus is the Highest yet reached, but the day may come when Humanity will outgrow Him. Now in one form or another this view is widely spread among the cultured classes of Europe. I do not know your society well enough to say what vogue it has on this side of the Atlantic, but from what I do know, I should say that it is powerful here also. Does this view deal adequately with the whole spiritual and intellectual problem? I wish to speak with the utmost respect of the men and women who hold that today this is the only form of Christianity which is possible in view of that new fact of Science of which I have spoken, and even of the school of thought itself. It seems to me to have done great service to the common cause in more ways than one. It has numbered among its thinkers some who have done noble service to the cause of the Free Spirit. We have only to think of such names as Mazzini and Emerson and Martineau and Thomas Hill Green, men who, at the cost of sweat of brain and agony of heart, for some of us have broken the ranks of the Philistines and given us to drink of the water of the Well of Bethlehem, that lies within Idealism's gate. And no doubt today the same type of thinking is helping to keep many within reach of Christ in a difficult and troubled time. For these and other reasons we ought surely to think with respect and a measure of sympathy of "Liberal Christianity" as a serious endeavor after truth. But when it becomes aggressive against a more positive conception of Christianity we must needs use our critical faculties and ask if it is really an adequate account of truth. For my part I can find no intellectual satisfaction in the Modernist synthesis.

I. In the first place it seems to me to consist of inconsistent elements of thought and therefore to be incoherent. What is its reason for eliminating the "miraculous" from the Gospel histories? Its general conception here is that Science has shown Nature to be a closed system of physical forces acting according to certain uniform laws. In view of this uniformity of action

there can be no room in the physical world for events which cannot be explained in terms of the physical antecedents or conditions. Now that is a clear and intelligible position taken by itself, and I ask you to note that it is precisely the Materialistic position. But Modernism for the most part holds staunchly to the reality of Human Freedom, and indeed has furnished some of the best defenses of it which we possess. But these two positions appear to me to be quite inconsistent, the moment we begin to press the question of the relation between mind and brain. It is because this question has never until recently been fairly pressed home that this inconsistency has been possible.

So long as the Scientific system had not been rounded off by the development of Physics, with its principles of the conservation of energy, the conservation of momentum and so forth, and so long as Physiological science had not developed its conception of the brain, so long the ultimate questions could not be raised and pressed. But that time seems to me to be approaching its term. For whatever we may say of the psychical nature of man, the brain is certainly part of the system of nature, as surely as the drifting clouds and the flowing waters. It may be more, but this it certainly is. But if so, it must *ex hypothesi* be part of the closed system, and subject to all the uniformities to which Nature is supposed to be subject. What then are we to say of the psychical life? This, says "Liberal Christianity," is partly under law and partly under the regime of Freedom. Man can here *initiate* processes of life, he can experience influxes of power from God, he can ask from the Eternal and *he can receive*. But the physical system is inviolable; for "miracle" is against uniformity, and therefore is impossible, or so improbable as to require proof which mere historical evidence cannot yield. Is this really a tenable position? I cannot for one moment believe it. The two worlds of mind and brain are far too constantly and closely related for this to be possible. I have seen a Salvation Army officer who had been a drunkard until he was past seventy, when he was arrested and began a new life. Since then he had been a sober man. Did that psychical change effect no change in the tissue of that man's brain? If it did effect such changes, what becomes of Nature as a closed system? No, says



the theory, the changes in the tissues of the brain were due to the physical action of abstention from drink. But what caused that abstention? What, but the man's will motivated by spiritual causes? I submit that this case is crucial. I believe that we can carry the principle a great deal further, and that Lord Kelvin was right when he said that from the point of view of Science every free volition is a "miracle." The endeavors made by his biographer to qualify this do not seem to me at all successful. He tries to show that we have physical analogies which show that physical forces can be deflected from their direction without the expenditure of physical energy, and suggests that the will may direct the physical energies of the body without the principle of the conservation of energy being trenched upon. But, as Professor Ward has pointed out, this, even if it were a true analogy, does not alter the fact that the physical principle, the conservation of Momentum which is deduced from the law of Inertia, is interfered with, and this again is just another way of saying that Nature is not a closed system. It is impossible here to examine the whole matter fully. It may be enough to state my conviction that you cannot possibly maintain any real view of Freedom and hold that Nature is a closed system. You cannot consistently hold that psychical "miracles" are possible and hold that physical "miracles" are impossible. These things to me seem luminously plain as soon as you fairly face the question of the relation of mind and brain and endeavor to think it out and think it through. Freedom and Miracle are in the fact the same kind of thing and stand and fall together. "Miracles" are signs of God's Freedom and of the interpenetration of Nature and Spirit. The truth is that "Liberal Christianity" while it rejects the materialistic view that "Spirit" is entirely dependent on matter rests upon some form or other of "Parallelism"—some form or other of the view that Nature goes alway by itself and Spirit by itself. Now this view seems to me so cumbrous as to be impossible. It is little better than the old pre-established harmony conception over again.

II. The other great reason for finding the Modernist view unsatisfactory is the Exegetical reason. Modernism is an endeavor to reconcile Christianity with the *Zeitgeist*. But when

we study the Christian and Hebrew Records of Revelation by the best historical methods, the plainer it becomes to me, at least, that the whole world view of Revelation is "Supernaturalist" through and through. The Old Testament and the New are saturated with the idea that Nature is absolutely plastic in the hands of God, and, what is cardinal for our purpose, the whole moral teaching of Jesus rests upon this supernaturalist presupposition, so that if you deny it the system goes to pieces, and you had much better begin over again, than attempt to mix the old iron and the new clay.

But it may be asked why should we press these conclusions with vigor. Is it wise to say All or Nothing? Are not many, by our own admission, being kept within reach of Christ by this Modernist Theory? The first answer to this is that the search for Truth is a very serious matter. We are not in that great adventure concerned with individuals but with Reality, and if we have real faith in Truth we shall believe that in the end of the day it is one with Love. The second answer is that we do not ourselves want quarter in this warfare. If our faith in the Supernatural in Christianity is false we do not wish to keep it, and we can only have the soundness and thoroughness of our own thinking tested if we state it in its uncompromising form. The third reason is that in this matter History seems to show that the vitality and power of Christianity are essentially related with its faith in the Supernatural. When all is said the heavy work of Christianity in the nineteen centuries of its history has in vastly preponderant measure been done by those who were convinced believers in Supernaturalism. We shall return to this ere we close. Let me say now, only that I believe that this is not a historical accident but has deep rooted and enduring causes and is therefore a conclusive reason why we should push our criticism home. I believe that this question of the Supernatural in Christianity is not secondary but primal and that in this apparently speculative and technical inquiry as to whether Nature is or is not a closed system, we have a question of capital moment for the whole spiritual life of man. But it will be rightly said, What better solution have you as a Christian man to offer? If

Science asserts that Nature is a closed system and if Christianity implies that it is not, is not this a fatal collision in such an age as ours, in which Science has a prestige so well deserved and so formidable? We have to face this challenge, and I admit that we have not fully met it when we show that Christianity and Freedom stand and fall together. Within the limits before us we cannot, of course, do more than merely indicate the lines of solution. I do not even profess that we can yet fully solve the whole problem involved. It is indeed the problem of our time. But in general it does appear to me that the problem is being solved, and that the outlines of that solution have already appeared above the waters of chaos. I cannot admit, for one thing, that true science does maintain that Nature is a closed system. When scientific men say it they go beyond their limits, just as an artist goes beyond his limits when he seeks to instruct an engineer in the technique of his craft. There may be a collision here between the two men, but there is no collision between Fine Arts and Engineering.

So in our time it is becoming increasingly recognized by the younger and fresher minds of many schools of thought that Science deals only with one aspect of Reality, it is only one way of handling the great and mysterious world. Modern Epistemology has, I believe, shown further to how great an extent Physical Science is an abstract way of describing the great complex whole, a kind of "conceptual shorthand" for the purpose of arranging and predicting phenomena, rather than an exhaustive account of them. Nowhere so far as I know has this been more powerfully done than in Professor Ward's *Naturalism and Agnosticism* to which I must refer you for further discussion. Sir Oliver Lodge shrinks from going all the way here with Ward's subtle and trenchant analysis, but he has an illustration which carries him far on the road. Let us suppose, he says, a laboratory in which certain experiments are in process. The Professor assumes in all his demonstration that the natural processes in that laboratory will go on unimpeded and undeflected. He is perfectly right in making this assumption. He could not otherwise teach Chemistry. But supposing charwomen or students break into the laboratory, and these, he says, may

be taken to represent Life and Mind respectively. It is quite clear that the results of these experiments may be very different from those expected by the Professor. In other words the concrete world is richer in possibilities than his abstract view allowed for. So the text book views of Science, quite rightly for their purpose, are abstract views of the world. But the Universe is something greater, richer and more wonderful and awful than any merely abstract view can find room for. This is what we are constantly forgetting. We make the abstraction of Science quite legitimately for our purpose. Our real error consists in forgetting that it is only an abstraction after all. It is, of course, but an illustration. Yet it will serve to indicate the lines on which Epistemology is proceeding today. Many of those who are following out these lines of thought have no sympathy whatever with the cause for which I am arguing, but the whole trend of thinking is, I believe, opening up the way for a larger and deeper understanding of the supernatural, and is antiquating the assumption that Nature as we know her is a closed system, and the "Liberal Christian" assumption regarding miracle.

On the other hand, I believe that the traditional apologetic view of miracle is itself defective and has been to some extent responsible for that almost instinctive repugnance to it which we see in the modern mind. "It would hardly be an exaggeration," says Professor Ward of a kindred subject, "to say that the Naturalism of today is the logical outcome of the natural theology of a century ago." I believe that Butler's suggestion that the Gospel miracles are but instances of the working of an unknown higher law is truer by far than the traditional view that they are like the ringing of the bell to call men's attention to the crier's message. Surely the very figure is enough to condemn it. The Bellman theory and miracle looks strangely out of place in the great Temple of Nature and of History as we know it today. Jesus, it has been truly said, did not do His great deeds in order to show that He had the right and power to do them, but because He could not help it. "A poet does not write poems to prove that he can write poetry, if so, the less poet he. He writes them because he cannot help it." So because of His perfect faith in God and love to man and because of the undying Hope that was

in Him Jesus healed the sick and stilled the storm and stayed the famine and rose from the dead. In other words, He did these things because the Spirit of God dwelt in Him without measure. The law of the Spirit of Life in Him made Him free from the law of sin and death.

So there seems to me to be growing up the elements of a new and larger and nobler conception of Nature and the Supernatural which is at once truer to Scripture and truer to the exceeding greatness of God's universe than the old, and I believe that along these lines we shall be able to transcend the difficulties of thought which seem so insuperable to "Liberal Christianity," and which have led it to formulate an illusory concordat with the Spirit of our modern time. I believe that concordat to be superficial and temporary. It is a mere camp of the night, and not a city which hath foundation.

But, fellow students, I do not wish to lead you to think lightly of the real difficulties which have led so many able and high-minded men to this, as I believe, very imperfect solution. These are very real, and though I believe we are on the way to solving them, I do not mean to say that they are solved. Did time allow I should state what these residuary problems still are. Nobody yet, in my judgment, has given any final account of the relations between mind and brain, for instance. The whole condition of that field is a disgrace to knowledge and a danger to religion. The one thing which seems to me quite clear is that mind and not brain is the ultimate and creative element, and brain the instrument whereby mind functions in the world of space and time. But there is a wild No-man's-land of thought here where the surveyor has never taken the levels or drawn the contour, and which is camped on by the Red Indians and gypsies and outlaws of thought. It is a land where the great mists hang; but a land, too, where the great fountains spring. It is only one of many such dim territories of the mind. Is there any one here who will give himself to the quest, and go up and take possession in the name of Him who is the Life and Light of men?

Kipling has a poem called "The Explorer" which tells how one day a settler on the verge of cultivation was smitten with the spirit of unrest.

"Till a voice as bad as Conscience, rang interminable changes

On one Everlasting Whisper day and night repeated — so

Something hidden — go and find it. Go and look behind the Ranges! —

Something lost behind the Ranges! Lost and waiting for you. Go!"

All true students of Theology today should hear that voice. Surely it is only what we as Christian men should expect to hear. The finality of Christianity does not mean that our conception of it is final. It means only that Jesus Christ is greater than all the centuries; past, present, or to come; so great that faith in Him demands also faith in the continual unfolding and revealing power of His Holy Spirit.

But while we frankly grant that there are these problems that lie in the way of all spiritual thought and life in such a world as ours, we may be quite clear that the Modernist account is no adequate explanation. I have been led to criticize it not only because of its intellectual unsatisfactoriness, but because it seems to me lacking in the dynamic and transforming power of the older view. We have confined our discussion to "Miracle" as the salient point, but vitally bound up with this is the question of the real power of prayer and of a detailed and individual Providence of God, faiths which touch the very springs of the life of the soul. If Nature be a closed system then we have a chilling hand laid on the very heart of the Christian life. The conception of God, too, is gravely altered in the Modernist construction, and here we reach the very centre of all religion. There is a great difference surely in moral and spiritual force between the Jesus who is only the noblest of the sons of men, but who may in time be transcended by the progress of the race, and the Jesus who is God manifest in the flesh and who bears away the sin of the world. There is an immense difference between the Jesus whom we may outgrow, and the Jesus in whom we shall always, as we grow, discern new deeps of the Divine. If His time will one day be over, how do I know that it is not over now; that some new teacher may not shoot past Him and

call me beyond Him into the unknown? It is not surprising that "Liberal Christianity" is doing little or nothing for the World-Mission. Why should it? It was not "Liberal Christianity" that made this a Christian land. I suspect it is because of a subtle inner sense that the view of Modernism however it may commend itself to the student as the line of least resistance has not in it the necessary arousing and regenerating power. But if this be so, surely there is here something graver than any intellectual deficiency. Never since the first days has the Christian Church had so loud and clear a call to duty too great for its present attainment as it has today, when Asia is convulsed from East to West with the throes of vast spiritual and intellectual change, and Africa stands hesitant between Mohammed and Christ, and the lands of Christendom seem passing into one of those great zones of storm and change which occur so rarely in history, and which leave such deep and enduring results in the structure of society and the common life of men.

When we contemplate this vast modern world of ours with its incalculable perils on the one hand and dangers on the other, the whole Modernist view seems to yield us a God too remote and too bound, a Saviour that is too limited, and a faith that is too much touched with doubt and fear to meet our need. I believe that we have in Christ and His salvation something greater and more full of power and joy. The real difficulty lies not so much in that Gospel itself as in the poor use we have made of it all. But be assured the way to happier and nobler things is not to measure it by what men have understood of it and attained, but by what it was in itself, as in the days of its pristine power and glory it came forth from the Eternal God. May you and I so think and so pray and so live that it shall be easier for those around us and for those who come after us to believe in God and discover the unknown depths of life and power and gladness in Him! "For if we can read and think and pray we have the key to all wealth in Earth and in Heaven."

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## OUR DIVINE TEACHER

AN APPRECIATION OF THE WORK OF THE HOLY SPIRIT FOR THE  
INDIVIDUAL.

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Many among us have in these latter days come to a new appreciation of God's Fatherhood. Nor is our age without men who have gained a new grasp upon the meaning of the life and teaching and work of the Christ. But the sane and serious thought of the Church seems almost to have forgotten the Holy Spirit. His very name is associated in our minds with the hair-splitting discussions of the "*Filioque*" controversy or with the excesses of ill-balanced fanatics.

Yet, when we hear the words of the familiar hymn we recognize that it is truly said of the Holy Spirit that

"Every virtue we possess;  
And every victory won,  
And every thought of holiness  
Are His alone."

We do ourselves real service, therefore, in trying to reach a new apprehension of the work of the Holy Spirit in the secret places of the human soul.

We shall be likely to fail in such an attempt if we confine ourselves within the limits of scientific accuracy. We must make a picture, not a dissection. Figures of speech by which one may gain a sense of the relation of the Holy Spirit to us furnish the only hopeful material for our undertaking. Such figures must not be pressed too far. They prove nothing, and their value lies in such correspondence as they may have with the facts.

The hymn just quoted presents to our thought the Holy Spirit working upon us. The creative act by which our Heavenly Father made us prolongs itself into a continuous supply of spiritual grace which molds and shapes the human spirit according to its own design. There is a profound truth in this point of



view which it would be well for us to consider more often than we do. But we Americans of the twentieth century are too self-conscious to find easy approach from this direction to the appreciation we aim to reach. It shall be our endeavor, therefore, to picture the Holy Spirit as working with us rather than upon us.

Conceive, then, if you will, that the Holy Spirit is the Personal Magnetism of God. Steer carefully between the Scylla of regarding the Spirit as a mere quality or attribute of the divine nature and the Charybdis of picturing God as a magnified man. Our conception rests on the fact that in all the ages God has wooed and won His people by the individual personal contact of the Holy Spirit with their souls. There is something in God that makes us love Him—some conscious, purposeful reaching out from the divine heart, that draws and holds the heart of man. What we call personal magnetism may help us toward an understanding of God's way with us.

What personal magnetism is, no man knows. All of us have felt it; none of us has explained or even defined it. It may be massive and far-reaching, touching multitudes; or it may lay hold only on a little group of friends. It often uses graces of form and figure, the flash of the eye and the tone of the voice; but it may show itself mightily in some little half-blind Paul, whose enemies say of him that his bodily presence is weak and his speech of no account. Men felt it in the finished oratory of Chrysostom, they felt it in the confusing tumult of Phillips Brooks's utterance.

Examination reveals some of the elements of personal magnetism. Always it produces the conviction in those it affects that the man who moves them is sincere. Always it carries a sense of genuine and unselfish interest in those who are its objects. Always it includes a sympathetic tact that makes you believe that the person who charms you knows just how you feel. Always it involves a sense of fellowship whereby it seems that one who is your superior sits by your side and works with you toward the solution of problems of which he knows the answer or at least the method. Other constant or variant features of personal magnetism will readily occur to you. But when a

complete catalogue of them all is made, you will not have the thing. Behind all elements is the mystery of force.

For this force, as it proceeds manward from the divine heart, we have a name, and back of the name a self-directing reality. The name is the Holy Spirit. The reality we know without comprehending it. The Spirit strives, with groanings that cannot be uttered, to make a connection, clear and unbroken, between the human heart and the divine life. "He came sweet influence to impart." He beckons, He calls, He smiles, He wins. Whoso hath ears hears the Spirit whispering, and finds God lovely and attractive beyond the power of speech.

Again, conceive the Holy Spirit as the Motherhood of God. Always and everywhere men have longed for divine motherhood. Often they have been misled by their longing. Because of it, pagan religions have been corrupted with gross licentiousness. Because of it, the adoration of the mother of Jesus has pushed God farther away from the souls of multitudes of devout Christians, and has elevated a pure and gracious woman to a height whereon humanity cannot stand. Because of this longing, modern Christian Science, praying to "our Father and Mother God," seems with some of its believers practically to have deified a woman whose faults of character and of thought are far more obvious than those of many of Nazareth. Yet the mistakes to which the longing leads cannot quench it. Nor need they. The first word of Scripture regarding the divine Spirit reads, in the margin of the Revised Version, "And the Spirit of God was brooding upon the face of the waters." As one whom his mother comforteth the soul of sinful and weak humanity receives from God a tender, brooding kindness that glorifies the eternal womanly into the womanly Eternal.

Be as critical as you will of the form of this thought, insist that Scripture and reason emphasize the Fatherhood and the Brotherhood of Deity while they leave his Motherhood almost (not quite) unmentioned, but let that name "Comforter," which our Lord gave to the Holy Spirit, include for you the divine reality from which the truest and tenderest human motherhood springs.

Thus far we have been attempting to picture to ourselves the quality of the Spirit's work for us. Let us try by a similar method to gain appreciation of the substance of that work. To that end, we will conceive it as a process of education.

The Holy Spirit is more than a teacher; so is the process of our education more than the discipline of the schools. In the unconscious days of infancy, when self-consciousness begins, during early childhood, we get training that is education indeed, but we have no teacher. The love of the home surrounds us, the mother's guiding touch directs and guards us, over us and about us are loving forces greater and wiser than we. Upon them we depend, to them we respond, in their atmosphere we grow. Through all this process the Holy Spirit is at work. Unseen, often unknown or forgotten, He keeps strong the love and wise the guidance by the help of which we move toward the place that waits us in life.

But yet when we say "education" the schoolroom, the textbook and the teacher are pictured in our minds. So we shall go on with our thought of the Spirit's work in this form. It is His task to take us in our immaturity and our sin, and to guide us thence into all the truth, to bring us to the measure of the stature of the fulness of Christ. Let us then think of the work of education as the teacher conceives it.

The purpose of education is to bring man into right relation to the truth, and so to the full use of himself. To the Christian, truth is personalized. The facts of the universe are God's deeds; the laws of the universe are God's thoughts; the moral law reflects God's character. The aim of Christian education, then, is to bring men into the right relation to God.

The problem of education is a problem of apprehension, of discipline, and of attitude. That is to say, the educated man is trained to know the truth, to practice the truth, and to love the truth, or, in the personal form which our Christian faith adopts, to know God, to obey God, and to love God. The analysis is easily made. The process, however, moves in a less simple fashion. In real education every act involves all three elements, in aim at least if not in achievement. For this reason education requires a teacher who blends knowledge, discipline

and enthusiasm into a massive and magnetic personality. The mere scholar, the mere drillmaster, the mere enthusiast, hinders his pupil almost as much as he helps him.

To make this illustration more vivid to your mind, recall the teacher who has done the most for you. Perhaps your fellow-students shared your admiration; perhaps the teacher was decidedly unpopular. It is even possible that you feared him yourself more than you loved him. But for your life that teacher did some things which you can define. He made you learn your lessons, or at least feel ashamed when you did not learn them; yet he was ever sympathetically ready to help you out of real difficulties. He made you vaguely sensible that the lesson of the day had its vital relation to the subject of study, and that subject of study its own particular and proper relation to the whole substance of truth. Perhaps also you were fortunate enough to be led by him to feel that the substance of truth is not a mere abstraction or a material mass, but that it is filled with light and life and love. Then he became an agent and reflector of the Holy Spirit, who is Teacher of teachers and Guide into all the truth.

Evidently, then, we are to think of the Holy Spirit as having part in all our discoveries of truth. Your implicit and unshakable faith that two and two make four is the result of the Holy Spirit's work with you. Every law of nature men have discovered, every theory by which they have come closer to the truth, is, indeed, within the realm of the Holy Spirit's activity. But the average man's consciousness finds God more easily in the sphere of conduct and feeling, in moral and spiritual relations, than in matters of intellect. To gain real appreciation of our Teacher's skill, we must think how he trains us to know and love and obey God in the sphere which common speech calls religious.

Discoverers in physics have been busy these last two decades in making revelations of the imperceptible. Radium, the X-rays, and rays named after several other letters of the alphabet, the invisible light of the ultra-violet field of the spectrum, electric currents used without apparatus for directing them—such things as these mark a recognition of realities beyond the

reach of our senses. In psychology, investigators have diligently studied the phenomena of unconscious thought. We are better prepared, therefore, than were our fathers to recognize that the personal magnetism of God is not limited like the personal magnetism of the men who win us. The universe has no secrets from its Creator, and He can make constant and purposeful use of forces upon which sometimes we stumble but whose operation we cannot direct. God can reach within our hearts, can shape our thought, can stir us by the use not only of influences we recognize and name, but also of unnameable forces. Try to explain that subtle, unconscious inward change that prepared Saul of Tarsus to make immediate surrender to the Heavenly vision, and you find yourself in an unexplored country full of clouds that gleam with divine glory, but whose substance cannot be penetrated by your knowledge.

Who are we that so receive the grace of God? We are sinners. We want to know the truth as its masters, not its servants. We want all the blessings of education without submitting ourselves to its discipline. Or perchance in our wilful waywardness we despise the truth and turn away from it to follow the devices and desires of our own hearts. To be willing to obey God, we must know Him and love Him; to be willing to love Him we must make faithful trial of intelligent obedience; and to know Him we must already be loving and obedient to Him. Here lies in the observable psychology of our own lives a circle of helplessness which our fathers clumsily tried to express by doctrines of natural ability and moral inability. But neither their clumsiness nor our own can do away with the simple, clear, undeniable fact that no man can receive God's education without God's help. To start towards the glory of the manhood that knows and loves and obeys God according to the measure of the stature of the fulness of Christ, that wins the prize of the high calling of God in Christ Jesus, we must be drawn by the tender winsomeness of the Holy Spirit to respond with all that is within us to the divine love.

Sometimes our response comes in uprushing surge. So it was in that school where your teacher reflected for you the divine magnetism. There was a day when light seemed to shine for

you, a time when your heart burned within you as the teacher spoke — burned with blending worship for him and zeal for the truth he made you see. Perhaps such an experience came late enough in your life so that it wrought conscious transformation in your attitude toward truth; perhaps it came so early that you do not remember its coming, but seem always to have found it natural and fitting to love the truth and to joy in seeking it; perhaps, having so come to you in early days, the vision has afterwards become dull and dim until you lapsed into carelessness. But, if in the thought of the schools you are truly an educated man, somewhere and somehow that awakening took place, and when it took place it was a response of your personality to the spirit, the knowledge, the character, the magnetism of your teacher. So may we regard conversion as the beginning of our willingness to co-operate with God, of our purpose to know and love and obey Him. And we may conceive regeneration as the divine magnetism working within us to make that willingness and that purpose steadfast. Without the Spirit's magnetic motherliness other knowledge and other love and obedience to the whimsical waverings or the selfish purpose of our own wills would keep us from the Heavenly Father, from the truth that is light and life and love.

So also, now and again after that first impulse comes a new wave of inward response. It seems to be, doubtless it is, a new drawing of the Spirit. As the wise teacher, watching his pupil's progress, knows when the day has come to assert in new measure his winsome power, so may our Divine Teacher bring us to the point where He can direct upon us a new measure of His grace. On our side at least there are times when any educational process leads to the open door. Studying a language, with patient and diligent use of grammar and lexicon and daily oral and written exercises, the pupil comes on some unforgettable day to know that the strange tongue is no longer strange. Patiently laboring through proposition after proposition of Euclid, he finds himself some day feeling around him and beneath the secure framework of geometrical law. So the Apostles and their companions, having lived in daily converse with Jesus, having been saved by His resurrection from the loss of their faith, and hav-

ing in quiet meditation and communion together become ready for the next forward step, hear the rushing of a mighty wind, see lambent tongues of flame alighting upon each other's heads, and go forth to bear witness with power to Jesus of Nazareth as risen Lord and Christ. So, again and again in the Christian ages, have men mounted as by a great leap to heights whereon they have hitherto not dreamed of walking.

But these great crucial experiences, essential though they be, are not the characteristic mass of the Spirit's work. Some of the noblest and truest of God's saints have lived without any consciousness of passing through them. Perhaps rather I should say that their experiences have been so lacking in tension that the storm and tempest, the great surging leap, have been absent. Even these lives that seem so smoothly flowing have had their definings of purpose, their battles and victories, their realizations of achievement, their increases of joy. But, for the placid and for the strenuous alike, the divine teaching has proceeded for the most part by the way of daily discipline. Each day's response to the Teacher's winsomeness has brought a little more reverent familiarity with God, the truth that lives and loves and shines, a little more readiness in our obedience, a little more depth in our love.

If the character of the Holy Spirit be that of a Heavenly Mother's magnetism, if His work for us be that of education, it remains for us to think of some of the results of that work upon our thinking and our living. Two of these results we shall briefly consider.

Education means simplification. You begin with complexity. To the infant, declares Professor William James, the world is one big, buzzing, blooming confusion. Fact after fact crowds into his brain. By and by he begins to relate these facts to each other, and by the time his strength suffices to enable him to toddle about he has learned to give names to the familiar objects about him. So, when he goes to school, lesson upon lesson must be learned. He is dazed by the teacher's assertion that they be learned. He is dazed by the teacher's assertion that they really are related to each other. One of my own greatest teachers, Leverett Mears, in my day and until now professor of

chemistry in Williams College, used to tell us we must learn to think chemically. To him the science that he loves long ago became a language into whose forms every problem fitted itself instinctively. But to his pupils every formula, every reaction, every stated fact about element or compound, was just one more thing, until at last their patience and his, guided by his skill, brought to them something of the power he bade them seek.

So the facts of life come crowding upon men in the world. We feel their pressure now from one side and now from another, and we can see little relation between them. Some of them appear glorious, some of them terrible; most of them perhaps seem neither glorious nor terrible but only drearily monotonous. Life is one thing after another, not a purposeful whole.

Because the wisest of us are still in the midst of our education, none of us have yet learned to see the points of connection between some of the incidents of human life and the love and light and life of God. Hitherto and so far ahead as we can see, we must walk by faith and not by sight. But as the motherly magnetism of our Teacher leads us on, we come nearer and nearer to that simplification where we can see life straight and see it whole. Then — yes, and even now — we find God's Spirit to be bringer of comfort in sorrow and giver of the peace that passeth understanding.

Not only does the Holy Spirit's presence in our souls bring forth the fruit of comfort and peace: "Where the Spirit of the Lord is, there is liberty." As deity transcends humanity, so immeasurably the work of God's magnetic motherhood for us surpasses the benefits we have received from our teachers at home and in the schools. In so far as the pupil has committed himself to this Teacher, he has that value of freedom which education brings. The man who has entered into the spirit of a language needs not to remind himself of rules of syntax and rhetoric, but the thought that is within him clothes itself in proper idiom and attractive form without minuteness of effort. But God's liberty goes beyond that measure. Where the Spirit of the Lord is, the pupil is free in respect to truth he has not yet learned. He is not only free to forget rules of living — Pharisaic or Gnostic or Stoic formulas — but also he is free to



claim his right to infinite measures of wisdom. He is free to be better than his best self, to lay hold on Christ's ideal for his all-sided development, to love the things that are good and beautiful and true. He is free from the limitations of self-interest, dependent for self-respect not on outward relations but on inward realities.

He can love his enemies; he can let his smile and his kindly word fall upon the just and the unjust. He need consider no motive, no interest, no circumstance, but need only consider the truth and respond to it. So shall we live in Heaven; so, far more nearly than we do, may we live on the earth if we receive the Spirit aright.

Have I spoken inadequately? Less inadequately I might well have spoken, but adequately no man can speak. Transcendent Magnetism, infinite Motherhood, perfect Revelation of living and loving truth, grant us grace so to respond to Thee that we shall know that which we cannot speak, and shall give Thee the joy of finding in our humble and loyal hearts a dwelling which Thou canst make worthy of Thyself.

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## THE SPIRIT OF THE AGE AND THE CHRISTIAN CHURCH

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The interaction of Christianity and civilization is one of the most profound and complex subjects of investigation. That the Church of Christ has from the beginning exerted powerful and even revolutionary influences upon the history, character, and social order of nations is a fact which must be considered in presence of its correlative. For the church in the whole range of its life, its theology, organization, and spirit, has taken shape and color from the character of each nation and each age. The spirit that is in the church is not indeed wholly subject to the natural forces of man's life. It can never be wholly quenched or lose its inherent character. But in working upon the changing facts of human experience, its own modes of manifestation are necessarily modified. Partly this comes through the ever imperfect ideas of the nature and method of the gospel which are held by those who are of the church and who guide its affairs. Partly it arises from the necessity for proclaiming the gospel in a language which each nation will understand and of ordering the affairs of the church in a manner which will make its spirit to some extent effective.

If, then, we are to speak intelligently in this article of the manner in which the spirit of our own age is affecting Christianity, we must begin by briefly stating some of the fundamental characteristics of that spirit. It would be rash, of course, to attempt a description in so brief an article of all the varied forms in which the spirit of our age finds expression. We must be content to name the three which seem to operate most powerfully and over the widest areas of modern experience. We shall call them for our present purpose the three fundamental principles, viz.: The Principle of Freedom, The Principle of

Objectivity, and The Principle of Utility. It goes without saying that none of these operates as it were *in vacuo*. We can see it nowhere in isolation, unmodified, reigning with unchallenged tyranny over the human mind. All the inherent qualities of human nature, all the traditional modes of thought and of social organization form the conditions under which these forces work. Moreover, they modify each other. The principle of freedom receives a certain form as well as restraint and direction from the other two principles, while it in turn has contributed both force and trend to their action upon our contemporary life both in church and state.

I. The Principle of Freedom. The idea of freedom is, of course, not a new one. Nor has its triumph among modern human societies come about suddenly. Long centuries of struggle for liberty lie behind our parliaments, our constitutional monarchies and our republics. Nevertheless it is clear that in the nineteenth century freedom passed out of its negative into its positive stage of development, and progress in its realization became accelerated over very wide reaches of human life. So far did the acceptance of the democratic principle go that in Great Britain and America it appeared in extreme forms of individualism. The rule, *laissez faire*, especially in the industrial and commercial world, led to disorder and to new forms of tyranny so monstrous as to cause a reaction, not only towards theoretical socialism, but in the practical restriction of individual action. In the political life of the leading countries the chief problem of the hour is the discovery of those methods by which the evils of an extreme individualistic freedom can be controlled so as to produce order, justice and peace between the various classes of citizens. Those nations in which freedom is most enjoyed are at this hour most deeply and anxiously concerned about the discovery of those new and higher methods by which that very freedom, that recognition of the rights, responsibility and authority of the individual citizen shall be used to control his own selfishness, correct the effects of his ignorance, and bring to bear upon his disruptive tendencies the unifying forces of his own enlightened conscience. No task more sublime than

this has ever confronted the mind of man; and today half the world is consciously and deliberately dealing with it.

These phenomena are reflected in the church of today. In its life the principle of freedom was indeed active from the first. While the idea was still vague and almost purely negative alike for philosophers and statesmen, the writers of the New Testament won from the gospel a conception of freedom which was at once definite and real. As citizens of the Kingdom of God, they knew what freedom is alike in the absence of alien and degrading restrictions and in the possession by each individual and by the Christian community as a whole of the noblest powers of a personal being. The enlightened conscience and the delivered will of each man was, through the indwelling Spirit of Christ, the source of a life which possessed a dignity above that of kings, and for the development of the race a power above that of armies and senates. Through a long and dark history the Christian consciousness had to pass ere the modern days dawned. Then, with the rise of Protestantism the liberty of the Christian man entered upon a new and higher phase of its history. The story of the Protestant churches is the story, in large part at least, of the manner in which and the forces through which the modern conceptions of political liberty and social responsibility have been made the mighty forces which they are today.

Within the life of the church itself the principal fact has been the removal of the authority of the state over the religious thought and practice of its citizens. No longer can ecclesiastics count upon the strong arm of the civil magistrate to enforce uniformity of belief and worship. Even the Roman Catholic Church finds itself baffled by this situation. For if any of its people adopt the principles of modernism, or even any minor modification of its principles, all that can be done is to forbid them the privileges of that church. But the same power, and no more, belongs to every communion in Christendom. The exercise of this freedom appears in the immense variety of theological opinion which characterizes the modern Christian world, in the formation of innumerable sects, and even in that unrestrained neglect of the religious life in all its aspects, which are

among the most remarkable and portentous characteristics of our day. Freedom has run riot in the spiritual life of man. Everyone feels himself at liberty to believe or profess to believe, what seems right in his own eyes, as if there were no standard and no arbiter anywhere. He may practice any form of worship or none, as he chooses. He may deny all religions, or he may found a new one, if only he has the passion and the skill to persuade others, in the exercise of their freedom, to follow him. The spirit of experiment is abroad, as the twin brother of the spirit of individual freedom, and in the religious sphere it is at present little restrained or guided by those social interests which so speedily curtail the vagaries of individualism in the spheres of commerce and civil government.

It is natural, therefore, that one of the most pressing theological and practical problems of the day should be that of Authority. The literature on this subject is growing rapidly, and it is significant that so large a proportion of the books in which it is discussed should come from the theologians of the English Church or from the communions most directly affected by its spirit and its claims.

There are three elements in the life of the church which are directly modified by the spirit of freedom. (1) *First*, there is the use of creeds. For it is evident that any positive religion must present as its central claim to the attention and obedience of man a definite interpretation of man and his relations, of his origin and destiny, his responsibility and the meaning of his life. Where, then, in the Christian religion is that authoritative interpretation to be found, in such a manner that all who would be called Christians must heartily and sincerely accept it, and obey it in its practical issues?

(2) *Second*, there is the question of organization. There is no such thing as organization without authority, and all authority of such a kind does limit, or rather, it does condition the freedom of each individual member of the institution to which he belongs. This is so obvious that many persons avoid direct affiliation with any Christian community today for the express purpose of escaping the obligations involved. The problem here

becomes complicated by two facts, the first being that no organization can be effective and self-propagating which does not define its meaning, aim and spirit by some more or less definite form of doctrinal statement. The second fact is that all church organizations seek to justify their existence by an appeal either to the form of church organization supposed to have been established by Christ and His apostles, or at least to the fundamental spiritual and ethical principles which were in operation in the apostolic church, as they are referred to in the New Testament. While historical science is making it impossible to maintain that a fixed system was instituted by our Lord or His apostles, the appeal to fundamental principles is opening the way for a more just valuation of the various systems of church government now in vogue as to their spiritual meaning and their practical force in the spread of the kingdom of God. This movement of thought is exercising great influence upon the various interesting experiments for the federation or reunion of the Protestant denominations. Freedom is making for unity after the divisions which it had seemed to create and foster.

(3) The *third* element on which the expounders of authority in some quarters rest their case is the sacramental doctrine. Where the grace of God is supposed to flow through the sacraments there is a significant division of opinion. Some believe that it is a grace inherent in the whole community of believers and available under whatever forms of administration they may be organized. Others assert that the transmission of this grace is limited to a certain form of organization, viz., the Episcopal, and that only three churches in Christendom, the Greek Orthodox, the Roman Catholic, and the Anglican, have preserved this heritage. True authority therefore rests only with them, since their priests alone are the media through whom the saving power of God reaches the individual. Here again, however, the principle of freedom is powerfully at work. It is becoming less credible with the spread of education and of mutual understanding among the members of all sections of Christianity, that the salvation described in the New Testament is thus narrowly conditioned.

There is one active force whose authority is alone indisputable, and to which along all lines of argument all schools are ultimately driven. It is a distinctive note of the "Zeitgeist in Christianity" that this force is more and more emphasized and acknowledged throughout the world. It is the force of Christian character, the power of the Holy Spirit in the lives of all who have a living faith in Christ and, through that a personal fellowship with God.

II. The Principle of Objectivity. The modern spirit is characterized by what may be briefly called the Worship of Fact. It is to be distinguished from the spirit of the older rationalism which — believing (1) that Reason is the key to all reality; (2) that the human mind can analyze and employ the fundamental laws of reason; and so (3) that man possesses in his own logical processes the means of discovering all truth — was prepared to assert what must have been true and what must be true in nature. It is to be distinguished from the older theological dogmatism. According to that system certain ultimate definitions of truth have been achieved by the church, which constitute a body of law, under whose guidance the human mind must carry on its work, and accepting which the soul is saved. The revolt against these two points of view — which have many features in common — is one of the greatest events in human history.

The revolt has been itself a long process and is bound up with the growth of the natural sciences. They have prospered just in proportion as men have learned to wait upon, to watch, to interpret the facts. All the instruments of precision in scientific research are but extensions of the power of the senses, and between their invention and the advance of knowledge the interaction is constant and the resultant accumulation of truth has been immeasurable. The ideal attitude of the typical man of science has been that of cool, impartial inquiry into the objects of the physical universe and their laws of action. He has sought to eliminate personal bias and to cherish a pure objectivity of spirit, careless of the results of his discoveries upon society in any of its aspects, economic, æsthetic, or religious. To see the object,

to find the fact, to discover the law, to know the truth has been his supreme passion and labor.

The achievements of modern science have been closely associated with the elaboration of the theory of evolution. It is true that the conception of evolution is very old. But, as a French writer has said, "To reduce general ideas to a formula is to change saltpetre into powder." This is what Lamarck, Darwin, Wallace, and Spencer combined to do. They compelled the minds of two generations to think in terms of evolution, as they defined it. The ideas of natural selection, survival of the fittest, struggle for existence, growth of the simple into the complex, of the lower into the higher, came to exercise a veritable tyranny over the minds of men, from which they are only beginning to be released, and that slowly. The truth in these conceptions has yet to be separated from error ere the modern mind shall regain the truly spiritual view of the universe. But all through the history of these two generations the principle of objectivity was supposed to be bound up with this limited view of evolution. It swept through their minds like a mighty, cleansing wind. The fevers and the fears of ancient beliefs and devotions were said to be exorcised. Many prophesied the speedy end of all supernatural religion, and held that science must become the complete and only guide to human conduct and destiny. We have now come to a period in which the idea of evolution must itself be mastered if its splendid values are to be conserved. "We are all evolutionists; but what is evolution?" That is the mood of the hour.

Within the church this new spirit has deeply affected alike the course of theology, the tone of the pulpit, and even the practical methods of parish work and missionary enterprise.

In the first place, the principle of objectivity has meant the rebirth of historical science as applied to the whole field of religious history. The "evolution of religion," as it was inevitably called, became the subject of investigation, like flowers and stars, like philosophy and statecraft. The aim of the science of religion is to describe the phenomena of man's beliefs and worship as carefully, as thoroughly, as impartially as any other class



of natural or historical facts. It is too soon to gauge the effect of this on the minds of educated people outside the church, though signs are not wanting that it may prove itself one source of the revival of the religious sentiment among those who had tended to despise it. But within the church the effect of this study is most marked. Largely nourished by the better educated missionaries, our fuller knowledge of the place and power of religion throughout the history of the race has, on the one hand, awakened a deeper sympathy for all the truth which has been reached anywhere and in any age, and has, on the other hand, deepened the consciousness that in Christianity the supreme and final gift of God's grace is offered to all men. The comparative study of religion has deeply affected various parts of Christian doctrine, especially our conception of revelation and inspiration. It is deepening and widening the significance of the incarnation, and of the principle of faith. It has shaken the former ideas of eschatology so deeply that, at present, there is nothing but confusion in that field where at one time beliefs were so definite and so strong. It is also making changes in the discussion of the doctrines of sin and atonement, of the work of the Holy Spirit and the processes of individual salvation. The effort of a certain school to reduce Christianity to the level of a merely eclectic religion by tracing its doctrines to their "roots" in other religions must, of course fail. But on the other hand this which claims to be the final faith of mankind, must henceforth be studied and interpreted in the light of the general religious spirit of man.

(2) The "principle of objectivity" has been applied with strenuous and even startling energy to the study of the Bible. It is no exaggeration to say that more toil and more learning, and more genius have not been put into any other one field of investigation than into this. Needless to say, the results of this labor have been of varied kinds. If we must recognize the wisdom and grace of much of the work, we must with equal frankness say that no literature has been the playground of so much ingenious, and even willful, folly. Almost every conceivable account has been given of the origin, history, and authority of these books and of every paragraph in them. In the very name

of the "principle of objectivity" the most arbitrary subjective tests of truth have been too often employed, alike by conservatives and radicals. Nevertheless, the general result of this severe and relentless scrutiny of the Biblical literature has been to deepen acquaintance with its history and its teaching. Even the conservative student now realizes as few did a hundred years ago that the revelation of God's will was a gradual process, "here a little," there a little more and sometimes very little anywhere.

A man needs to be blind to objective facts to ignore the complementary truth that in that history of Hebrew religion an actual revelation of the character and purpose of God has been made. The objective study of the history of religion as a whole is making clearer than ever for the vast majority of Christian theologians the continuous and progressive work of God's Spirit throughout that history which, beginning with Abraham, culminates in the Person of our Lord and the experience of His apostles. The entire course of Biblical science has compelled a revision of many traditional beliefs regarding the origin, authorship, and historical authority of these documents. It has compelled us as it were to breathe the secular air amid which the prophets spoke and the apostles wrote their letters. It has made us to realize very vividly that they lived in a definite social and religious atmosphere which very largely molded both their thought and its expression.

Hence the method of using the Scriptures for theological purposes is surrounded with difficulties which were not felt when they were regarded apart from their historical environment, simply as inspired documents, addressed word by word directly to the theologian of the sixteenth or seventeenth century. Naturally this fact has contributed to the doctrinal maelstrom in which the barque of the church is tossing today. In the name of objectivity we have the wildest use of purely subjective and individual tests. The Bible is made to yield whatever form of doctrine each one chooses to find there. It is, nevertheless, a fact that among true scholars there is less dispute today as to what the prophets and apostles did actually believe and teach. The principle of

objectivity has triumphed so far; and it requires but time and certain forms of development in its life and experience to discover to the church in general in what relation it stands, for practice and theory alike, to the ascertained teaching of the Scriptures.

Meanwhile it is of importance to note the fact that the felt, acknowledged, or experienced, authority of the Bible is spreading over the human race. This also is an objective fact in its history and bears directly and instructively upon the question as to what it is in the teaching of Scripture which the Divine Spirit uses as a redemptive force in the human heart and conscience.

(3) A third field may be named, in which the principle of objectivity is working with immense power today. This is the field of Church History. Here, too, the relentless spirit of modern science applies its microscope and its scalpel to the story of institutions, doctrines, and customs. We can see them as they grew under the stress of outward circumstances as well as by virtue of an inner vital energy. Here, too, the method and its results are at present disconcerting for certain types of mind. It seems to them to take away the divine significance of an institution or the authority of a doctrine, or the gracious power of a ceremony if you can see it grow from generation to generation. Just so is it when men watch the growth of an organism, as Darwinism in a memorable passage confessed. The scrutiny of the single steps seems to paralyze the power of interpreting the completed fact. And it is true that in the case of the church many inherited beliefs have been deeply changed, if not shattered, by the objective study of their history. The question of church organization cannot longer be viewed as having been determined by explicit instructions of Jesus to His disciples. The history of the sacraments takes on a new aspect when their doctrine in the early church is compared with the beliefs and practices of the non-Christian and mystic cults. And undoubtedly the whole field of doctrine regarding the last things has been for our day made uncertain and for some minds quite irrelevant through a study of the influence of heathen thought upon its development. In spite of all these things the minute investiga-

tion of church history, while tending to encourage the spirit of toleration and charity, is again concentrating attention on the essentials of the Christian faith.

Finally it is interesting to remember that the objective scientific spirit is urgently demanding that men shall consider and answer the question, What is the essence of Christianity? This must be or should be answered in the same calm spirit as the question, What is Mohammedanism? or Buddhism? It is perhaps evident even now that a good many so-called interpretations of Christianity at once lose their meaning when set in contrast with the straight question, What is the Christianity which conquered the Roman Empire, civilized savage Europe, and today spreads over the world? When the answer to the question becomes based on the objective facts and is distinguished from what individuals think that Christianity ought to have been, a long step will have been taken towards laying the foundations of a reconstructed theology and reawakening the confident zeal of the church.

III. The Principle of Utility. We have seen that the Principle of Freedom and the Principle of Objectivity have both contributed to the characteristic spirit of our age. The dangers of a free individualism have been, to some extent, counteracted by the spirit which we have called the worship of fact. Each principle has been only partially realized, whether in the life of the state or of the church, and their co-operation is incomplete everywhere. But this coalition of the forces already considered is being aided and directed by that utilitarian spirit which fills the air of our day. Like every other good principle, this one has its virtues and its dangers, but no one can deny or escape its power. This principle began to disengage itself from that mass of undefined impulses which control human history even before they are identified and defined, about one hundred years ago. And, as was natural, its elucidation in the field of thought was parallel with the extension of its application to society. When modern science began to create modern industry, a great stimulus was given to the utilitarian idea. Manufactories can only live by working for the multitude. They can only thrive as the

whole body of citizens thrive. Thus the upward trend of the laboring masses began. It was when economists and politicians like Bentham and Mill looked at these facts that virtue seemed to put on a new face, and utilitarianism appeared among the systems of thought. It seemed to them that the right is that which is the useful, and the useful they began by defining as "the greatest happiness of the greatest number." That ideal has exerted incalculable influence not only upon philosophic speculation, but upon practical politics. Irresistibly it has invaded religious thought and the practical work of the churches. This tendency has induced many to make their theology and their practice homocentric instead of theocratic. Whereas before man was mainly conceived of as existing for the glory of God, that has been condemned as making God appear selfish. But the contrary has been insisted on, that God exists for the beatitude of man, and of man here upon the earth, of the society that is visible, rather than the celestial city which is future and invisible.

For a time this tide was resisted by the prevalence in this country of an idealistic philosophy. But its barriers have at last been attacked with great vigor by the latest expression of the utilitarian spirit, now calling itself Pragmatism. "What works is true" is the motto of the day. We must have a "cash value" James maintained for all the ideas which we would announce as living, actual and "real" ideas. We need not enter into detail about the conditions and powers of this lively warfare. It is symptomatic of the *Zeitgeist*, and that is the reason for naming it here. There are many signs that pragmatism, which in theology began to appear, before philosophy took account of it, in the "value judgment" of the Ritschlian theology, is going to be applied with characteristic courage by young theologians to the solution of the whole range of their own problems. The existence of God is going to be "proved," the person of Christ to be defined or valued, the atonement to be interpreted, Christian experience to be elucidated by an alliance of psychology and pragmatic philosophy. This is the air we breathe today in religious thought. "Freedom" seems to give every man the right

to think as he will; "Objectivity" seems to guide him to the lower theory of evolution (Darwinian and Spencerian in principle even when it talks in Christian sentiment); "Utility" seems to compel him to answer all questions with a form of words which shall have an immediate bearing upon human experience on its visible, social, and earthly side. It is a confused atmosphere. Objective standards are openly disowned. The thought of the past *is* past and done with. Whence the correctives are to arise it may be hard to say. But no doubt the eternal voice of conscience and the persistent, unquenchable laws of reason will gradually assert themselves. For in the spirit of man there still resides that power which can lay hold of truth, and catch glimpses of the very life of an unchanging God. And in the persistent life of the church these treasures of truth are securely held and will shine out again.

WILLIAM DOUGLAS MACKENZIE.

*Hartford, Conn.*

## In the Book-World

*Women of Ancient Israel*, by Charlotte H. Adams, is a little handbook designed for Bible classes in Young Women's Christian Associations. The characters chosen for study are Sarah, Rebecca, Deborah, Ruth, Jezebel, the Shuite and the ideal wife of Prov. 31. No effort is made to go into the literary or historical problems presented by the narratives of these personages, but they are treated as typical figures for the religious life, and the spiritual suggestions of their characters are brought out in a happy and useful fashion. (National Board of the Young Women's Christian Associations, pp. 104, 40 cents.)

L. B. P.

No problem of Old Testament criticism presents such difficulties to the historian as the narrative of the Patriarchs in the Book of Genesis. In Dr. William H. Thomson's *Life and Times of The Patriarchs, Abraham, Isaac, and Jacob*, we might expect from the title to have an investigation of this problem; nothing, however, is further from its real scope. The fundamental question in all historical investigation, the nature and value of the sources, is not touched by the author until the last two chapters. There he maintains the astonishing view that the Book of Genesis cannot have been written by Moses, because it displays detailed knowledge of the land of Canaan, but that it was composed by Joseph in his old age for the instruction of his sons Manasseh and Ephraim. In support of this startling contribution to Pentateuchal criticism no argument is given, except that we know a papyrus written by an Egyptian prime minister for the instruction of his sons centuries before Joseph's time. The Book of Job he assigns to the time of the twelfth dynasty of Egypt, 2500 B. C., because in Job 42: 11, Job's family give him rings of gold, and only in the times of the twelfth dynasty was this form of using gold represented on the Egyptian monuments. Moses received this book from Jethro when he sojourned in the land of Midian. On this flimsy basis of documentary criticism he rests his conceptions of the history of the Patriarchs. The harmonistic theories of the last editors of the Pentateuch are accepted by him without hesitation, and all of the incidents are assumed to be strictly historical, with the curious exception that the list of Keturah's descendants in Genesis 25 is pronounced "a clumsy forgery of later times," because of its conflict with the genealogies in Genesis 10. What this book really is, is not a discussion of the life and times of the Patriarchs, but an illustration of the stories of Genesis from modern Oriental life. As its author says, it is a supplement to

the well-known "Land and the Book," written by his father W. M. Thomson. (Funk & Wagnalls Company, pp. 285, \$1.20.) L. B. P.

*The Student's Historical Geography of the Holy Land*, by Rev. W. W. Smith is an excellent little handbook of biblical geography designed for the use of advanced courses in graded Sunday Schools. The work as a whole is well done, and shows intelligent use of the large standard textbooks on the subject. The only serious defect is the too great dependence which the author places upon ecclesiastical tradition in the location of the historical sites around Jerusalem. There is absolutely no evidence, for instance, of the identification of the Valley of Jehoshaphat with the Brook Kidron. The traditional location of Gihon at the upper end of Hinnom, the modern Wādy er-Rabābi, is also contrary to all the biblical evidence. The best modern authorities are agreed that Gihon is identical with the modern Virgin's Fount in the Valley of Kidron. The traditional placing of Zion on the high western hill is also contrary to the biblical evidence, which always identifies Zion with the Temple Mount. Modern archaeologists, including even the Dominican Monks of St. Stephen's, agree in placing Zion on the eastern hill. The so-called Pool of Hezekiah is not mentioned before the Roman period, and is certainly not identical with the Pool constructed by Hezekiah to bring the water from Gihon, which lay in the Valley of the Kidron. The author's following of tradition in these cases is all the more surprising inasmuch as he very properly rejects the genuineness of the traditional Holy Sepulchre, since it lies inside of the line of the city wall in the time of Christ. These are minor defects in an otherwise excellent little handbook. It is provided with maps and small photographs of biblical sites. In the case of the latter more care might have been used in sifting traditional identifications, for instance, one photograph bears the title "House of Simon," without any suggestion that this identification rests only upon the latest and most dubious of traditions. In the list of photographs given in the introduction care also should have been taken to discriminate the pictures of genuine biblical sites from the pictures of spurious holy places of Greek and Latin Catholic legend. (The Sunday School Times Company, pp. xxi, 65, 75 cents.) L. B. P.

Two main methods of forming an estimate of the Bible prevail in the Church at the present time. The first is the deductive method, which from certain presuppositions concerning the nature of God and his revelation infers what sort of a book the Bible must be; the second is the inductive method, which from exhaustive examination of the facts seeks to determine what the Bible really is. The deductive method is the one that has been commonly used in the Church down to the beginning of the last century, the inductive method is the one followed by modern higher criticism. The late Prof. Willis J. Beecher of Auburn Theological Seminary in his work entitled *Reasonable Biblical Criticism*, frankly avows himself an adherent of the deductive method of biblical interpretation. In his opening chapter he asserts that modern critical views are the fruit of an agnostic attitude toward God and revelation, and that his criticism is to



be based upon orthodox conceptions. Following the example of the old Protestant creeds and theologians, he concludes that God must have given a revelation of himself, and that the Bible must be that revelation. Since God is perfect, the Bible must be a perfect revelation. The old Protestant creeds followed this method to its logical conclusion and asserted that even the vowel-points and accents of the Hebrew text were plenarily and verbally inspired. Dr. Beecher is not willing to go quite so far. All that he thinks necessary to claim is that the Bible is substantially true in its historical statements. He is willing to admit textual corruption and inadvertent errors of fact or of quotation, but he is not willing to admit that important misconceptions or contradictions can exist in a book which claims to be the word of God.

Having thus settled in advance what the Old Testament must be in order to correspond with his conception of what a divine revelation ought to be, he then proceeds to a discussion of those portions of the Old Testament in regard to which the modern critical view differs most widely from the traditional view. The existence of documents in the Pentateuch may be admitted, he thinks, provided that the analysis is not carried so far as to set the documents in contradiction to one another. It is not necessary to suppose that Moses wrote the whole Pentateuch, but it must have been written near enough to his time to be strictly historical. The chronology of the historical books of the Old Testament must be maintained in contradiction to the Assyro-Babylonian chronology, even when the latter is confirmed by astronomical observations. As a whole he maintains that archaeology confirms the traditional conception of the Old Testament. In the case of the other disputed books, such as Daniel, Ezra, Esther, he holds that modern views cannot be accepted because they are inconsistent with the theory of inspiration that he has postulated.

This book is an interesting specimen of the thought of a scholar of the old school who has been strongly influenced by the modern scientific method, but has been unable to yield himself completely to its influence. It may help some people who are also in process of transition from the old thought to the new but it is in no sense a contribution to Old Testament criticism. Most men of today will feel that the only safe way in which to form a conception of the Bible is by laborious investigation of the phenomena of the Bible. The world that we should construct *a priori* from the conception of God is not the world that we actually live in, and it may well be that the Bible that we think God ought to have given us is not the Bible of reality. (The Sunday School Times Company, pp. xvii, 335, \$1.50.)

Mr. Groscup's *Historical Charts of the Life and Ministry of Christ* should be of interest and help to Bible students who desire variety rather than accuracy of information. This small book of less than fifty pages contains, besides colored maps and charts, a chronological outline of Jesus' life, harmonizing the Gospel records, tables of the Miracles and the Parables, a Calendar of the Jewish year, measured up to the English months and to the English dates for 1911 and 1915, a table of the Herodian family and a dictionary of the principal names and words found in the

Gospels, together with a short list of useful books for the study of the Gospel history. The characteristic feature of the book lies in its colored charts. There are two of them. The first one visualizes by means of colors, lines, squares and small maps the progress of the life of Jesus; the second, which is much larger, does the same for His ministry. Were Mr. Groscup better acquainted with the present historical interpretation of the Gospels, these charts and his outline harmony would be more reliable. As it is, they fail at so many points to represent the facts that those who use his book must continually correct his statements and to a certain extent recast the presentation of the life and the ministry which they give. (Sunday School Times Company, \$1.00.) M. W. J.

The Scotch Series of Handbooks for Bible Classes and Private Students has just been added to by a compact and scholarly commentary on *Colossians*, under the authorship of Rev. S. R. Macphail, of Liverpool. It is an admirably done piece of work. The Introduction is not extensive—as there is no need that it should be—and gathers its critical discussion around the one ever fascinating subject of the Epistle—the false teaching in the Colossian community. The author rightly points out that the fundamental theme of the letter is not this teaching, but the Apostles' teaching of the great Mystery of Christ—the false teaching coming into the Epistle incidentally for exposure in its straying from and opposition to the truth. His interpretation of the much discussed portion of the second chapter which is given to this exposure is refreshingly original. Appendices to the Commentary are scholarly—the most serviceable being that on Mithraism and Christianity. Of all the N. T. Epistles, *Colossians*, perhaps, is the one which can be least effectively studied without a knowledge of the relations of these two great movements that challenged the moral life of the Roman Empire. (Imported by Scribner.) M. W. J.

In contributing to the cherished task, revived from the time of Strauss, of disproving the historical fact of Jesus of Nazareth, the Rationalist Press Association has issued another book by Professor Drews of Karlsruhe on the Christ-Myth. It is entitled *The Witnesses to the Historicity of Jesus* and is an abbreviated and amended version for English readers of the second part of his work on "Die Christusmythe." The chief aim of this part of his larger work is "to collect, examine, and refute the arguments which are advanced on the theological side for the historicity of Jesus" (p. ix), in which he acknowledges his special indebtedness to the English writer J. M. Robertson, and the American author W. B. Smith. He admits that the question of the existence of Jesus is an historical one which must be determined with the resources of historical research; at the same time he claims that the final decision must be made by philosophy. Having reverted practically to the philosophy by which Strauss and the men of his day were controlled he comes naturally to the conclusion which Strauss voiced in his treatment of the Gospels, only dressing it in the phrase and wording of the modern age.

His material is divided into three sections the first of which considers the non-Christian witnesses, the second, the witness of Paul, and the

last, the witness of the Gospels. As to the non-Christian witnesses there are none really to consider; as to Paul, when he is considered it is found that he gives no evidence for the existence of Jesus; in fact "there is no other source of the belief in an historical Jesus but the Gospels" (p. 122).

It is interesting, therefore, to note how he proceeds in handling the testimony which the Gospels produce. His first step is to assail the credibility of the Gospels as historical documents, together with that of their logical source (Q) — in which effort he may be referred to Stanton's calm and dispassionate study of the question in "The Gospels as Historical Documents."

Having disposed of the Gospels themselves he sweeps aside the witness of the Christian tradition with the naïve remark that since the rise of historical inquiry in the eighteenth century, the existence of Jesus has been constantly assailed, and then adds the somewhat surprising statement that before that century no one had ever believed in an historical Jesus (p. 130 f.) — a statement that adjusts itself with considerable difficulty to the fact of the life and work of the early disciples.

The author then takes up the method of the Historical Criticism of the Gospels, knowing under that name, of course, nothing outside the radical criticism current in his own country and considering it in that final expression which it gives of itself in Schmiedel's "nine pillars" of the historical fact of Jesus' existence. He shows in a way, deserving to be shown, that either the pillars must be multiplied to the building of a larger structure than Schmiedel would care to see erected, or the whole house must come down.

Over against this bankrupt method, he discloses that on which the solvent theory of the Christ-myth is built. It starts with a conviction, born of the confession of the radical critics that, assuming the impossibility of the supernatural in Jesus, the Gospels are religious treatises rather than historical writings. This being so it is clear, the author says, that the critics have not carried their study to its logical conclusion, which is, that these Gospels aim, not to represent an historical human Jesus as a divine being, but to describe as a real man, one who originally was a legendary god (p. 145).

This brings the author finally to the interpretation of the historical dress in which the God Jesus is placed before us in the Gospels. Inasmuch as the fundamental idea of the myth theory is that the history is only a symbolical clothing of the legend (p. 167), he proceeds to an allegorical interpretation of it which finds the "germ-cell" of the story in the suffering servant of Isaiah (p. 169) and develops it, through varied contributions of astral lore, with an ingenuity that betrays a better acquaintance with mythology than with Christianity.

This done, the author reverts to his original query whether there is any scientific justification in the claim of criticism that the Gospel narrative could not have been invented. Certainly, with such an exegesis as he indulges in there is not. The whole story of Jesus is simply another development of the folk instinct to clothe with facts the ancient fictions of nature worship — an instinct which, strangely enough, in this instance

has developed a force that has morally and religiously reformed the world and is today the only power that makes love a living thing among men.

Really the question as to this theory of the Christ-myth may well be handed over to radical criticism, the logic of whose negative results it has so dramatically disclosed. It is the Frankenstein of Radicalism; let Radicalism manage it as best it can. In the mean while, those who have a message and a mission to the sin of the world should remember that religion cannot be divorced from faith and that faith will never be satisfied till it has rested in a Person, the fact of whose existence in the life of this world is as real as is the assurance of his power over its sin. (Open Court Co., \$2.25).

M. W. J.

*The Rise of the Modern Spirit in Europe*, by George S. Butz, Ph.D., is a study of the Pre-Reformation Age in its Social, Scientific, and Literary Aspects. It is a difficult subject to write about because of the need of understanding the many forces at work in this period, but it is an age well worth investigating because in so many ways it is like our own. There is the same questioning of the old foundations and a similar eager looking forward to a new world. This book is a careful presentation of the Renaissance spirit. The author has read widely the old and more recent literature on the subject and presents the result of his investigation in attractive literary form. He shows clearly the different phases of the revival of learning in Italy and Germany and presents before us clearly the forces which have made the modern world. There is a useful bibliography. (Sherman, French & Co., pp. 293, \$1.25.) C. M. G.

*Christianity and the Labor Problem*, by William Monroe Balch, is made up largely of articles which have previously appeared in "Methodist Men." There is no more important matter before the church today than this one which Mr. Balch has here so ably handled. He shows the estrangement now existing between the church and the wage-earners and the reasons for this condition. This is followed by other chapters showing the duty of workingmen to the church, and of the church to the workers. The attitude of the writer is that of sympathy toward the labor unions, with consciousness of the evil which is sometimes found in them. In the few pages of this book are many facts which churchmen and workers ought to know. (Sherman, French & Co., pp. 108, \$1.00.)

C. M. G.

There are many ways of approach to the Liquor Problem. Robert Bagnall's *Economic and Moral Aspects of the Liquor Business* is a study of the question from a social standpoint. It is an attempt to meet the argument often presented that the State has no right to interfere with the personal liberty of the individual so long as he is injuring no one but himself. In presenting the problem there is a philosophical and historical discussion of the nature of the State, showing what the State really is and why it has a right to act contrary to the personal liberty of the individual for its own protection. This ought to prove a powerful weapon

in the hands of temperance workers. (Funk & Wagnalls, pp. 178, 75 cents.) C. M. G.

*Indian Topics, or Experiences in Indian Missions* is an account of the labors of Rev. D. A. Sanford, who was missionary in Oklahoma from 1894 to 1907. There is little connection between the different chapters. One object of the book is to show that the Indians are not as bad as they are generally supposed to be. Another is to show the evils inflicted upon the Indians through the Indian Bureau. According to Mr. Sanford this Bureau ought to be abolished and the government Indian schools either thoroughly reformed or discontinued. His solution of the problem is to let the Indian manage his own affairs. (Broadway Publishing Co., pp. 108, 75 cents.) C. M. G.

*Aviation and Universal Peace*, by Henry Preise, is a literary curiosity. The writer is an elderly mechanic who has been experimenting with flying machines for nearly half a century. Like many experimenters he is a poor man who believes that he has ideas of great value if some one would furnish him the money so that he could put his ideas into concrete forms. One sentence is worth quoting: "There may be skeptics who consider me a fanatic." The writer's ideas on Universal Peace are even more confused and disconnected than on Aviation, if that is possible. The wonder is that such a book was ever printed. (Broadway Publishing Co., pp. 112, \$1.00.) C. M. G.

Mr. William W. Kinsley who has written several books on religious subjects, has now published an essay of about 150 pages, entitled "*Was Christ Divine?*" The book has no table of contents, but is divided into three parts. In proceeding to answer his main question, the author resolves it into three subordinate inquiries. The first concerns the worth of man as an object of God's "condescension and sacrifice in Christ." The second concerns the question whether the earthly mission of Christ was "absolutely necessary to free man from the guilt of sin and the power of it." The third inquiry is as to whether the New Testament shows that Christ was that "Divine Visitant." Mr. Kinsley is well and widely read in science, and throughout the book, and especially in the first part, illustrates his argument with many very good descriptions of natural facts and processes. His style is clear, interesting, and sometimes eloquent. He, of course, easily proves that man is at the head of creation along the usual lines, but with fresh illustration. He also proves that it was necessary that a divine visitant of some kind should appear for the salvation of men. In general, he maintains that man has made moral progress even beyond the pale of Christianity, and that this moral progress is a witness to the fact that the human race "has been blessed with Divine companionship" (p. 55). When he comes to discuss closely the nature of Christ, he rejects entirely the two-nature hypothesis, and takes refuge in the method which is so common nowadays of supposing that Jesus was a man "in some unprecedented way intimately linked with and transformed by the Divine Spirit" (p. 122). Again he says, "In

some way, though undefinable and inconceivable by us, his human spirit was certainly and most intimately linked with the Divine" (p. 136). He even goes the length of challenging us to say why we should "set out on the bootless quest of precisely how, or to what extent, the Divine and the human were conjoined in Christ."

Mr. Kinsley works this out in an interesting and persuasive way. The main difficulty, of course, about this solution which is so common nowadays is that it does not answer to the teaching of the New Testament, it does not explain how, if one man was so filled with the Divine Spirit, multitudes of men cannot be equally filled and thus saved, transformed by the same supreme act of God which occurred according to this hypothesis in the case of Christ. Miracle, of course, is not evaded in this way, for this is a miracle. Yet again, this solution fails in that it does not correspond with the main features of Christian experience from the beginning until our day. The fact is that the minds of many of our theologians, both lay and clerical, are unconsciously gripped by the naturalistic hypothesis, and they do not see, on the one hand, that their Christology is inconsistent with it, or, on the other hand, that their Christology presents problems at other angles which it has not the means of solving. (Sherman, French & Co., pp. 150.) W. D. M.

*Endeavors After the Spirit of Religion* very truly describes the sheaf of a dozen essays which Mr Arthur C. Beach has collected into a little volume. The author has written having in mind those who have reacted from the formulae of the religious life and have come to feel that the whole thing is not of much use or meaning. In a straightforward way Mr. Beach has indicated with a good deal of literary charm and with a direct manliness of thought reasons why such a man should think the matter over again and see if he is not mistaken in his mental attitude. The papers should prove quickening and helpful to the class of persons for whom they are written. (Sherman, French & Co., pp. 124, \$1.00.)

A. L. G.

If any of the readers of the RECORD are especially interested in the borderland between biological fact and philosophical speculation, and have busied themselves with the biologic form of the metaphysical problems of the one and the many, the steadfast and the changing as neo-Darwinism and Lamarkianism have presented them under the formulae of the inheritance of acquired characters, and their essential nontransmissibility, they will be interested in *The Inheritance of Acquired Characters* by Eugenio Rignano. The book was written in 1906 and has been done into various languages, the English version being by Professor Basil C. H. Harvey, of the University of Chicago. The author believes that his hypothesis more nearly solves the problem of the methods of the transmission of life than any other. The designation given to this theory "the centroepigenetic hypothesis," may of itself serve as a kind of reagent separating those who do from those who do not wish to peruse the volume. (Open Court Co., pp. 413, \$3.00.)

A. L. G.

*The Common Faith of Common Men*—The distinguishing value of Dr. R. H. Potter's contribution to current thought and impulse in this volume is its largeness of scope, and its buoyancy of tone. The writer has imagination and is himself kindled by the universal notes of his Gospel. Kindled himself, he is able to kindle others. His keynote is everywhere, every heart, every man in every field sees faith and work and hope. Amidst the croakers and critics, here is a man who has caught the needed note of courage and strength. He sees how cosmopolitan is modern life—and is not dismayed by the commingling of nations. He sees the universal appeal for human friendship, obedience and fellowship in the Gospel. He finds work in every field for Christian service and breaks some conventional lines in seeing how sacred are some of the secular forces around us. He sees the difficulties of belief and the social foes as clearly as some of our prophets of doom; but though he looks for a redeemed earth he reminds men that there is no sufficiency here which does not argue eloquently for the further immortal life. In sympathy with every organization for service in and out of the church, here is a man who writes one of his most eloquent chapters on the "prayer for every place," a truly splendid chapter on the function of worship in our modern community of life. Dr. Potter's book discloses the power of his spoken style we are all familiar with, in this city. The thought in the book is abundant, but the luminous result of iteration is manifest; the literary value of amplitude of diction without breaking the continuity of the main impress; the fine historic vision and the imagination which lifts every day issues into the providential and the prophetic atmosphere; the fresh and effective use of Scripture, and the popular way of putting a strong and positive apologetic for his faith: these elements of oral address give force and swing to a theme often buried in academic phrase and argument. The tone and method of this book make it readable, and heralds we hope a new range of books which will offset the depressing literature with which we are all too familiar. (Teacher's College, pp. 134, \$1.08.)

A. R. M.

A new book is added to the ever increasing literature on the church and the ministry as leading in the new order of our day. Mr. Edw. E. Keedy's contribution is chiefly a call to larger and deeper enthusiasm based upon the supreme inspiration and sanction of the truth we believe, and the Lord we follow. He calls it *Moral Leadership and the Ministry*. There is a fine and strong note of appeal and protest along these lines, and some very suggestive comparisons with the vigor and enthusiasm in other callings. For this note in the book we are under obligation to the author. It is well done. But we confess we are getting tired of the lack of perspective in modern books as to the work the Christian church is doing, the leavening power it has exercised and still is showing in Christian communities which are doing things from a Gospel spirit and impulse, outside the church. The very fact of rising earnestness everywhere, a quickened conscience, and organized philanthropy, bred of the Christian spirit, is turned into ammunition against the church, just because it, as such, does not put its patent brand upon everything, and because you cannot always show just what, and just how, the church

is its ostensible progenitor. Now every one admits that the church has its faults, and its failures to meet its ideals. When has it ever done so, and when will it ever, as ideals must enlarge with the ages? But writers on church problems forget that education, democracy, the family and industrial institutions, nay, even the Constitution and the Supreme Court, are also under fire. A bill of particulars can be made out against every body and every thing today. Either as critical or utopian, this is not a bad sign of the unrest which demands higher and better service all along the line. In its vein of criticism of the church this book is no more indiscriminating than most of this class of literature. It shows somewhat better perspective than many of them. As a class, ministers are making today the most severe criticisms of the church—or rather of some other ministers' conduct of the church. Here is an unnoted reason and a very important one, why other classes of critics indulge their criticisms, generally only a little less unreasonable than those of the Christian leaders themselves. (Homer Worth Company, pp. 200, \$1.25.) A. R. M.

When in some future generation, people are looking back to the ancient history of the twentieth century, they will find, as we do in Roman annals, sufficient evidence in the fragments of our remaining literature to show what an awful race of selfish perverts we are. Our newspapers will be spicy reading for the twenty-first century, and our books will be conclusive evidence that very little good was doing. The absence of record of what beautiful things are done, and the failure to find mention of thousands of unheralded goodnesses, and of other thousands of uncalendared saints will be conclusive evidence that the church of the twentieth century was dead, that the majority of priests were dumb dogs, and that Christians with a few exceptions were silenced by the Interests, and others swallowed by the Plutocrats, that Democracy was a failure, and that since the first century very few had remained true to the Master, and had any idea of Him save as a sort of talisman for salvation by and by. These reflections arise not only in connection with this book, but as suggested by very much of the current literature dealing with *The Great Problem*. The main difference in books is in what constitutes the great problem. Some call it one thing and others another; but all seem to reflect the idea that never before was there such a problem as our age discloses, and that the brandnewness of the issues makes this era the Armageddon field. Writers seem to find a sort of conceit of comfort in the great honor of living in such dark days as never yet were seen on sea or land. To heighten the valor needed, it is necessary always to show the enormity of the times. The book before us by Ira H. Benedict is not so alarmist as many others, but as it is written with the avowed purpose of being a "message of hope" "to stimulate the mind to helpful thought, and to supply it with a mental reagent," we naturally expect something more reassuring than we are accustomed to, and some fundamental considerations "to make the pilgrimage along the Great Highway more worth while." The author in his preface makes much of the word "reagent" whatever that means. Like most writers today, he evidently expects the reactions to come from the dark background of



his picture. With due allowance for the facts cited, and the portents unveiled, we do pray for a book now and then which shall recognize current facts equally significant on the other side and which may at least allow us to believe that we are living in "in one of the days of the Son of Man," of which there have been so many that looked far more unpromising than the present. This book is well written, and many familiar thoughts are unusually well dressed. There is considerable originality shown in the method of presenting his message. This is the author's first book—and we trust he will get a little more courage from his times before he writes another "Message of hope." (Sherman, French & Co., pp. 190, \$1.00 net.)

A. R. M.

*The Culture of Religion* deals comprehensively with the possible teaching of religious and ethical subjects in overt and indirect ways. It is not a historical discussion, but aims to deal with the method and spirit of training in the home, the Sunday School, the day school and the college. It excludes sectarian training, and tries to make a broad induction of fact, and a positive contribution as to limits and enlargement within cultural lines. The task is comparatively easy in the home and Sunday School. The chapters on these subjects gather up and present succinctly and forcibly the results of wide reading and thought. Dr. Wilborn's discussion of the public school and college presents forcibly the many indirect, and as most writers believe, the most potent means in the regimen of the school; the character of the teacher, the cultural value of Biblical literature as of all other realms of literary influence, etc., etc. Like other writers he discusses our church-and-state difficulties, and like others he feels constrained to be cautious. When he ventures to be bold and claim more than others dare, he suffers somewhat the same panic of temerity that other writers show. He breaks a little more freely than some the bonds of fear that religion must be bound up with sectarian teaching. But he actually dares on two pages out of 203 to suggest that more systematic teaching of ethics may be allowed. "In spite of high authority" he ventures to say "I am bound to believe that such systematic instruction cannot fail to be of high value to students." He really says that "a vast amount of private and social immorality is clearly due to ignorance, and would have been rendered impossible by forceful and tactful instruction." He has the great courage to say that "systematic instruction probably has certain advantages over the incidental method at all ages; and that such connected treatment can be safely given during the last two years of the common school period and during the entire high school period."

Now this is really very grateful, and we rejoice to hear some one say it. But how rare even such courage is can only be realized by one who reads this class of books. He draws a somewhat sombre picture of the college as a sphere of ethical and religious instruction, though here most of the trammels of the church and state are not so evident. Of course, this writer like most others is at difficulty in estimating what may be called "scientific" religious and ethical teaching. We wish some one would write a book in the name of the scientific, and show how by the

simple law of "*teaching the best*" education in the 20th century could be bold enough to venture the idea that Christian ethics might be at least regarded as the highest morals to teach American youth, without fear of being challenged along this line by Jew or Protestant, Catholic or Scientist. Verily science and denominationalism are tying our hands in the most vital social issue before us in a republic. This criticism applies less to this book than to most books on the subject—and is worth a careful reading, for its plainer speech than we are wont to hear. (Pilgrim Press, pp. 204, 75 cents net.)

A. R. M.

Dr. Rauschenbusch's *Christianity and the Social Crisis* has passed into another reprinting, as it has many times since its first publication in 1907. It needs no further review at this late day save to express our appreciation of a work so widely read, and deservedly ranking so high. It is one of *the* books upon its subject. Few volumes of recent years have had greater influence, and we trust that edition after edition will be demanded by the public. We are awaiting with eagerness his new work promised by the publishers. The reduced price of this book brings it within reach of all. (The Macmillan Co., pp. 429, 50 cents net.)

A. R. M.

Mr. J. J. Summerbell on the *Mountains of the Bible* has made a book of no particularly scholarly value, of brief reflections, most of them evident and conventional, about the biblical events which are suggested by the localities. (Sherman, French & Co., pp. 85, \$1.00.)

A. R. M.

*Down Hill and Up Hill*, by Rev. J. G. Anderson, is commended by a pastor of the Cumberland Presbyterian Church of Birmingham, Alabama, who highly appreciates the services of the author in his pastoral and evangelistic efforts. It contains sermons preached in that latitude today such as some of us heard in our boyhood in the north, in the attitude of mind towards biblical interpretation and standards of Christian consistency. They are simple, fervid and practical. (Broadway Publishing Co., pp. 186.)

A. R. M.

This little book contains an essay on "The Junior Congregation," a title given nowadays to the children in the public services of worship. The movement has been given its chief impulse by several volumes of brief sermons preached by Dr. Farrar of Brooklyn and a few others. *What I tell my Junior Congregation* is a collection of sermons to children by R. P. D. Bennett. A minister pursuing this method of preaching will find this volume suggestive. He will find how one man does it, and the varied ways in which texts and topics are unfolded to children. It will depend upon the preacher whether he find material here to imitate or avoid. Some who like this method will like this book; and others who dislike it will be confirmed perhaps in their distaste. (Westminster Press, pp. 173, \$1.00 net.)

A. R. M.

Dr. F. R. Marvin is a writer of the finest literary gifts and widest reading, as evinced by his "Excursions of a Book-lover" and "Love

and Letters" previously mentioned in the RECORD. This little volume is a reprint of a sermon which has made its effect and won considerable hearing in the interests of the Humane movement. The fact that Christ was born in a manger gives the title *Christ Among the Cattle*. It suggests the allegorizing of a text to find his theme here—but the preacher proceeds upon this basis to a discussion of cruelty to animals, and makes a strong plea on this line for humanity in our dealings. It is one of the best monographs on the subject. Many readers will doubtless raise issue with him in his views as to vivisection, but they will find his position strongly put against the scientific use of animal vivisection. (Sherman, French & Co., pp. 58, 60 cents.)

A. R. M.

*The Reunion of Christendom*, by Francis Goodman, is not a discussion upon the title, but a novel about it. It presents some of the sectarian differences and difficulties in the city of Codport. The subject is treated in a satirical vein from the experiences of the different ministers of that town, and the gossip and bickerings of the women. The book is absurd rather than witty—it pictures truly some phases of the sectarian problem—but most of the situations are rather grotesque than real. The preface indicates that the author really believes that the only Reunion possible is a return to the one True Fold, meaning the Roman Catholic faith. This seems to be the outcome of his story as far as the fictional characters are concerned. But whether the book is designed as a tract for Romanism, or as a parody upon the whole situation it is difficult to say. The volume has elements of popular success; throws into conversational form matters usually discussed in more serious vein, and though rather trashy as literature, it may be the more effective on that account with a certain class of readers. This is the third edition. (The Broadway Publishing Co., pp. 204, \$1.50.)

A. R. M.

In *The Eternal Evangel*, by Solomon S. Hilocher, is an earnest effort to rehabilitate and reinstate the faith which conceives and interprets human history under the guidance of Biblical revelation. The discussion revolves about the problems of the unity of the race, primitive revelation, primitive man, sin, and Messianic salvation. Chief space and stress are given to the evidence of a primitive excellence in the nature of man, in the conception of God, and in the views of truth. The argument throughout is swayed and formed by an implicit faith in Biblical teachings. But signs of wide reading abound. In particular, effective use is made of quotations from Alfred R. Wallace and Sir William Ramsay in rebuttal of the widespread but wholly unfounded theory that primitive man was rude. With men who cherish this view this book will have no weight. But the recent find of a high-class human skeleton in pre-boulder clay, and the writings now appearing from the pen of Professor Franz Boaz, especially his book upon "The Mind of Primitive Man," can hardly be set aside as wanting in scientific import and force. (Broadway Publishing Co., pp. 263, \$1.50.)

C. S. B.

*Real Religion* is from a certain ready pen which many of the readers of this notice follow oftener than they know in the columns of "The

Congregationalist." Now and then Rev. Howard Allen Bridgman comes out into the open with a book. This one comprises thirty "friendly talks to the average man on clean and useful living." For subjects the author has caught at phrases from the street and has framed others just as telling. Among these little sermons in a theme are: One World at a Time, As Good as the Average, The Luck of the Road, The Contagion of Good Cheer, Running by the Signals, Life on Easy Street, The Courage to Part with Things, Snap Judgments and Our Human Islands.

On such themes Dr. Bridgman speaks from a keen observation of every-day life and with warmest human sympathy, not a little humor and a cheerful Christian faith. The insistent idealism of these counsels is always practical and their sentiment is strong as well as delicate and tender. Not all of real religion is given here, but there is enough to prove good medicine and food for the heart-sick and the faint. This is the right book for the pocket when one is away from home over Sunday, as at least one reader of it knows, for the private drawer of an office desk or any other wayside refreshment of the inmost man. (Pilgrim Press, pp.

A. B. B.

To the minister lacking fertility in carrying on the social life of his young people, this description of *Five Hundred Ways to Keep Your Church*, by Theresa H. Wolcott, will be suggestive. It aims to offer ideas as to social entertainments, instructive occasions, and financial plans. It seeks to take advantage of the seasons and of church anniversaries. It has a word on attractive missionary meetings, patriotic evenings, Sunday School socials. It contains devices to keep the boys in the church and "to make things interesting." Sober ministers will find many of these suggestions sensational; and others who are far from sober would not think them startling enough. But on the whole this book which has the imprint of the "Sunday School Times" to guarantee it, will prove suggestive. Any pastor, however, must use his common sense in sifting the suggestions of even so prolific a volume as this. (S. S. Times Co., pp. 358, net \$1.00.)

A. R. M.

The Pilgrim Press has issued three booklets which might well be serviceable as gifts, — Dr. Grenfell, *On Immortality*, 50 cts.; Dr. Cadman, *The Religious Uses of Memory*, 50 cts.; Dr. Gordon, *The Mission of the Prophet*, 25 cts. The Westminster Press publishes similar volumes, one of which is *Concerning them that are Asleep*, by D. H. Martin, 50 cts. The Revell Company has reprinted from the "Hibbert Journal" a thoughtful paper on *The Cross*, by Prof. Ross, analyzing the attitude of the modern mind toward it, and pointing out its religious significance. (25 cents.)

## Among the Alumni

The whole Hartford circle was deeply moved to learn that on October 18 President ALFRED T. PERRY, D.D., '85, had died very suddenly at his home in Marietta, O. The news was the more startling because within a few days he had been in New England, attending a variety of large gatherings, as at Portland, at South Hadley, at Amherst, where he had met numerous friends, appearing in his usual health and spirits. His death was due to an acute attack of indigestion, perhaps occasioned by fatigue during his trip in the East. Funeral services were held in Marietta and also in Hartford, where the burial took place.

President Perry was born at Geneseo, Ill., on August 19, 1858, but all his early life was spent at North Adams, Mass., where his father was a greatly respected business man for many years. From both father and mother he inherited strong and noble traits from long lines of fine ancestry. He early became a member of the Congregational Church, the pastor of which at the time being Dr. Llewellyn Pratt, now of Norwich. His preparation for college was in the village high school, and in 1880 he was graduated from Williams College, near by, holding good rank in a class of bright men, many of them later more or less distinguished. At first he engaged in work as a surveyor in Pennsylvania, gaining practical experience of men and things that stood him in good stead throughout his career. But soon the earnest aspiration of his life was shown in his entering Hartford Seminary, where he was graduated in 1885, one of the many able students that made that class one of the most famous in the Seminary's history.

Even before graduation Mr. Perry began active service in the pulpit, supplying at the church at Bristol, Conn. After a year as assistant to Dr. Eustis in the Memorial Church of Springfield, Mass., he was called to the pastorate of the large East Church at Ware, where in 1886 he was ordained. Here he spent four years in constant and fruitful activity, until in 1890 he was called back to the Seminary to succeed Dr. Richardson as librarian, with instructional duties not only in the field of bibliology but also in that of church polity. Although his heart was set upon a pastoral career, he threw himself into his new position with great enthusiasm, quickly demonstrating his versatility and breadth by mastering the routine duties of the

library and becoming one of the most valuable factors in the whole expansion of the institution under President Hartranft. His alertness and strong practical sense found ample scope in every problem of administration, and his warm and genial spirituality brought him into close personal relation with trustees, professors, and students generally. It was during his incumbency that the library was housed in the fine Case Memorial Library, and was thus enabled to enter upon a far wider usefulness than ever before. A hint of the magnitude of the technical work that he did as librarian is given by the fact that when he came the library contained about 45,000 volumes and about 20,000 pamphlets, whereas when he left, ten years later, the totals were nearly 75,000 volumes and about 40,000 pamphlets. It is safe to say that the size and the splendid quality of this increase were both due principally to his energy and wisdom.

But Mr. Perry was active outside of the Seminary, particularly in supplying the Windsor Avenue Church and later as assistant to Rev. H. H. Kelsey in the Fourth Church. He was deeply interested in evangelistic and reformatory work of every sort, and was connected with many local enterprises in a most helpful way. He was in frequent demand as a preacher, being peculiarly effective along expository and ethical lines. He became much interested in certain forms of research, especially in the history of the versions of the Bible in English, and in Congregational history and polity. And he was ardent in his loyalty to every denominational enterprise, particularly those that concerned missionary or philanthropic causes. Thus, more and more, he became widely known, and, wherever he was known, commanded respect and confidence for his ability and poise, besides attracting affection by his cheery, companionable personality.

In 1900 came the call to the presidency of Marietta College, with its promise of a still broader field of influence. President Perry's administration will long be remembered, since it came at a critical period in the college's history, when it must adjust its standards and machinery to new conditions and prove its right to leadership in an important and rapidly developing section of the country. Of the vigor, intelligence and foresight with which the new president handled this significant problem this is not the place to speak. But it is clear that his leadership was timely and judicious, since each year has brought reports of steady constructive advance, affecting every detail of the material and personal organization of the college. And with this internal success came a constantly increasing prestige in the community, the whole of southern Ohio, and throughout the middle West. President Perry was a born leader, not by virtue of a dominating and aggressive will so much as through a deeper power of persuasiveness and a thoughtful ideality. Hence he will be greatly

missed in the field of strictly college education, for which he worked.

Hartford Seminary may well cherish with peculiar gratitude and love the memory of this alumnus and professor. He embodied to a signal degree the choicest spirit of the institution as regards its ideal of scholarship, its zeal for practical service, and its accent upon genuine spirituality. In President Perry all these were blended in unusual harmony, and suffused by a singular charm and even fascination of individuality. Because of this balance of qualities, controlled and nurtured always by an absolute consecration to God and an utter unselfishness, he was enabled to live a truly great and fruitful life, the measure of which is not to be taken simply by the number of its years.

# Happenings in the Seminary

## OPENING OF THE SEVENTY-NINTH YEAR

The seventy-ninth year of the Seminary and of its allied schools opened with the exercises of the School of Pedagogy on the afternoon of Wednesday, October 25th. President Mackenzie spoke briefly outlining the new plans for the extension of the work of the School, and Rev. Irving H. Berg, the new pastor of the South Congregational Church of Hartford, gave an address on "The Great Task of Today" which was in substance as follows:

"In his book, "The Decisive Hour of Christian Missions," John R. Mott points out that the greatest problem of the missionaries on the foreign field is *the apathy and indifference of the Church at home*. If there is any truth in the arguments he puts forth to show how important it is that the Church of Christ in the home land should be awakened to her missionary opportunity; if the Orient is truly "plastic and changing," while critical tendencies and the rising spiritual tide in the non-Christian world all bid us "arise and be doing"—then surely before those who would lead the Church of God forward there arises an even greater problem, because one which must first be solved, *the problem of educating our Churches for the great task of today*. The problem of the evangelization of the world is largely a problem of religious education

But just what do we mean by "religious training." In its broadest aspect religious training, as Dr. Winchester has said, "stands related to every agency through which personality is influenced." On this broad basis, religious education has to do with our schools, colleges, and seminaries, with art, music, poetry, and the drama, with our libraries and public press, in short, with every agency which enters into or influences the developing life of our age. But the definition of religious education as applied distinctively to the work of the Church of Christ must, for practical reasons, be confined within narrower limits. There is a sense in which all education is or ought to be religious, for anything which enters life and influences personality belongs to the religious sphere. But without defining too closely the distinction between religious training and secular, we need to have clearly in mind that the work we are considering is distinctively



that of the followers of Christ. The Church operates through many agencies, but the chief agency for specific religious training is the Bible School. We should not lose sight of the fact that other agencies are needed for the work of religious training. The Men's Brotherhoods, the Young People's Societies, the Missionary Societies, and in short, all organizations in connection with the church, exist and only have a right to exist in proportion as they contribute to the spiritual welfare and growth of the people of God. These may all be effective agencies for training the vital activities of the church. But for true effectiveness nothing can compare with the opportunity and scope of the Bible School in the work of religious education; and for the obvious reason that it deals with the plastic mind of youth. Here is the very center of the problem. If we are facing a crisis in religious training, it is such for the Bible School more than for any other department of the Church. It is to the Bible School that Christian people are looking with increasing expectancy for definite leadership in the sphere of religious training. *Strong and intelligent leadership is the vital need of the hour.* Out of all this chaos of thought as to material and method, somewhere and somehow the Church must be safely and sanely led to meet the present emergency. What we need is a greater appreciation of the seriousness of the problem and a more continuously sustained effort to solve it.

To begin with, it must be recognized as a well established fact that moral and religious training can never be accomplished in any but the most fragmentary fashion unless the work of the Bible School and its allied forces be greatly extended. The session of the Bible School on Sunday is absolutely insufficient to meet the needs of the situation. A week day interest in the lives of the pupils in any Sunday School class is an indispensable element in the success of the teacher.

Furthermore, this merely emphasizes the fact that no teacher is competent to do the work in the modern Sunday School who does not give some time during the week to special training and preparation for that work, and this should be entirely aside from the mere preparation of the lesson itself. *The real core of the problem is in the training of the teachers.* If the great need of our age is for trained religious leaders, there is no place where that training is more imperative or more quickly effective than in the Bible School. It is part of the function of the religious education of today to lead Christian workers to see to it that in every Sunday School there is a training class being definitely prepared to teach in the school and becoming increasingly familiar both with the Word of God, the method of presenting it, and the pupil to whom it is to be presented. Secular education is under compulsory law; religious education is under no law save the law of love. Hence, it follows that we must win the support and approval of our Bible School teachers for the best methods and

material obtainable. To do this requires a trained leadership. We have come to accept without question the fact that there are certain fundamental laws of teaching and that these laws have been demonstrated in practice as efficient and necessary. We have found out by experience — and the experience has extended over many years — that education must have always in mind the thing to be taught, and the one to be taught, and that pupil and lesson can only be brought together by the use of wise methods, thoroughly adapted to the needs of the pupil and the object one has in view in teaching. Why in the world then should we leave all our common-sense and intelligence behind us when we enter the door of the Sunday School? If we are working for spiritual ends we surely must realize that the laws of the Spirit do not exclude the laws of common-sense. How thoroughly the Master rebukes the spirit of the careless or heedless Sunday School teacher! With His great work as the Teacher come from God, He took thirty years in preparation that He might be ready for three years of actual service! How He knew the Scriptures and how wondrously He made them a part of His every-day life! How He understood the needs of the multitudes and of His disciples! If you would gain some appreciation of the teaching method of Jesus, read your New Testament, and see how step by step the Master leads His disciples from the beginnings of faith to the final acceptance of His own conception of God's plan of redemption for the world.

This all means, our Theological Seminaries must supply adequate instruction in the teaching art. The time is coming when no seminary will be satisfied with a curriculum which fails to make provision for this practical work of its graduates. In every seminary not affiliated with such a school as yours, there should be at least a Chair of Religious Pedagogy and Psychology in order in a measure to meet the needs of the present day. All who would teach must know the laws of the human mind and be familiar with the great fundamental principles of teaching.

To sum up then, the great need of the day and one which can in no wise be avoided, is the need for adequate Religious Training. This need is immediate and pressing. Every agency which will help us to gain it should be fostered. But no agency is more worthy of the fostering care of the Church than that which trains leaders in religious education. In the last analysis the decisive hour in Religious Education is to be met by a consecrated ministry, who with the co-operation of their well trained Sunday School Superintendents and Teachers and an ever increasing number of devout souls in the homes of the church, are not only praying for an outpouring of God's Spirit but are *working to obtain it!*"

The School, though cramped for quarters, opens the year with the largest attendance in its history,—twenty-three new students being enrolled.

The School of Missions had no special exercises but united with the Seminary in its opening service. Here too the attendance is considerably larger than last year. Professor Worrell, who was last year instructor in the Seminary in Oriental Languages and Literatures, has accepted the position of Professor of Phonetics in the School, and is now abroad fitting himself by a year of special study for his work.

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On the evening of Wednesday were held the formal exercises of the Seminary new year. Prayer was offered by President Mackenzie, the Scriptures were read by Professor Mitchell, Professor Thayer gave the address of the evening on Medieval Libraries, which proved full of human interest and rich with its suggestiveness of the common life of Christian truth-seekers. It is printed elsewhere in full. The hymns of the evening were translations of those that might well have been sung by the medieval librarians.

The Seminary attendance is sixty-five, substantially the same as last year. Mr. Ananikian, assistant librarian, who had spent the summer and early fall in Constantinople, returned just in time to escape what would probably have been a drafting into the Turkish army. He brought with him a valuable collection of Turkish literature, making a very significant addition to the oriental collections in the library.

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